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## THE CRITICAL REVIEW.

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For the Month of November, 1756.

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### ARTICLE I.

*A Compleat Body of Husbandry. Containing rules for performing, in the most profitable manner, the whole business of the farmer, and country gentleman, in cultivating, planting, and stocking of land; in judging of the several kinds of seeds, and of manures; and in the management of arable and pasture grounds: together with the most approved methods of practice in the several branches of husbandry, from sowing the seed, to getting in the crop; and in breeding and preserving cattle, and curing their diseases. To which is annexed, the whole management of the orchard, the brewhouse, and the dairy. Compiled from the original papers of the late Thomas Hale, Esq; and enlarged by many new and useful communications on practical subjects, from the collections of Col. Stevenson, Mr. Randolph, Mr. Hawkins, Mr. Storey, Mr. Osborne, the Rev. Mr. Turner, and others. A work founded on experience; and calculated for general benefit; consisting chiefly of improvements made by modern practitioners in farming; and containing many valuable and useful discoveries, never before published. Illustrated with a great number of cuts, containing figures of the instruments of husbandry; of useful and poisonous plants, and various other subjects, engraved from original drawings. Published by his Majesty's royal licence and authority. Folio. Pr. 1l. 16s. Osborne and Shipton.*

*A PLAN of the WORK, as published by the Proprietors.*

**T**HE occasion of this work arose from certain materials, very considerable in quantity, and, as we are informed, much more in value; which came into our hands by purchase.

VOL. II.

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They were collected by a Gentleman lately deceased, whose name will hereafter be no secret, and were intended by him for the press. They contain, as he observes in an introduction prefixed to those papers, what he had found of value relating to the subject in authors, what he had learnt by conversing with the most intelligent farmers, and all he had discovered by an active experience of more than thirty years.

The account we received of these papers from some undoubted judges, into whose Hands we first put them, confirmed us in the opinion that they might be serviceable to the public, as well as advantageous to ourselves. The methods we have taken to improve, illustrate, and compleat the plan, the public have seen by our advertisements; and we hope they have appeared to them as proper, as they seem to us to have been successful.

In consequence of those advertisements, we have received many additions in the different branches, and have been offered the assistance of several persons of knowledge and experience in the subject, to methodize and put the finishing hand to every part.

Being determined to spare no expence or pains toward the rendering so useful an undertaking as compleat as possible, we have purchased every paper of value brought to us, and have engaged so many hands offered to our assistance, that every separate branch will be under the care of a distinct person, who is a master of that subject.

These are the steps which we have hitherto taken, and which we shall close, on our part, by the publication of this plan, the intent whereof is, to lay before the public the general design of the work, that, if there appear in it any errors or defects, they may be rectified and supplied in time; to thank those gentlemen, from whom we have received observations relative to the subject in the counties where they live, and whose names, with their permission shall be printed at the end of the work; and, lastly, to solicit whatever farther assistance any private person may be enabled to give, which we shall receive with gratitude, or be ready to purchase.

The first thing that appeared upon the perusal of these papers, was the great insufficiency of all other books written



on this subject: and the want of such a work, as the materials they contained might supply, was not less evident.

The authors who have written on husbandry have all failed, either in matter, or in manner. They have not been able to instruct the farmer, or have not been masters of expression to convey their knowledge. They have either treated superficially what they only pretended to understand, or they have buried their experience under such a load of needless and ill-chosen words, that it has been found very difficult to understand them.

As we are assured there is sufficient knowledge contained in our materials, we have desired the style may be plain and clear; intelligible to the farmer, and not below the gentleman: so that every part may be acceptable to every reader.

After this care that the present work may be understood by all persons, we have made provision that they should in other respects understand one another. At this time a discourse on the subject of husbandry between the landlord and his tenant is generally unintelligible to both; nor does the farmer of one county understand the language of him who lives in another. The most useful writings have also lost their effect from the same cause. This is an old and general complaint; but no remedy has been hitherto applied.

The misfortune arises solely from the employing terms in the art, and names of things, used and understood only in particular places, or only by the working people. To prevent this, not only all the Terms used in the present treatise will be explained, but those also which have been employed by others: so that husbandry will, we hope, be hereafter as generally understood, as it is universally useful.

Having thus explained the manner in which our plan is to be executed, it will be proper to lay before the public a short view of what it will contain.

We shall use, as before observed, all endeavours to complete the original author's design: and an undertaking so extensive, we are sensible, less than the assistance of numerous communications, and the labours of many persons, could never have accomplished.

Agriculture will be here traced from its small and simple original, followed through the several ages, and examined in the practice of the different nations, wherein it has been improved, down to the present time. From the harvest of the old *Romans*, it will be pursued through the vineyards of the modern *Italy* : nor will the late improvements in *France*, or the useful labours of the *Swede* or *Russian*, be omitted. The practice of one country differs from that of others ; yet they may learn one from another. Where the same means have been used in different places, and a different event has followed ; the attempt will be to find the cause of the success or failure, that the truth may be rendered apparent even from contrariety.

Some rules the author has indeed collected from Books ; but they appear little either in quantity or use, when compared with what he has delivered from his own and others experience. Having considered the whole compass of husbandry, he takes it all for his subject ; comparing what he had read with what he had seen, and confirming or rejecting theory by practice.

The gentlemen, whose assistance we have procured, engage themselves to follow the same plan : to collect from authors whatever of value he may have omitted ; and, having thus inserted in the work a summary of all that has been written on husbandry, to add the much more important and much larger part, all that has been discovered by modern practice. Where authors and experience disagree, they will take experience for their guide ; and, where the practice of one county seems to contradict what has been advanced upon the customs of another, the determination will be always made on the result of a careful comparison.

In this work, the least things will be regarded with attention ; for the greatest events frequently depend on them. Nothing will be asserted but upon experience or proof. The old practice of husbandry will be condemned or established by the new. Easy and familiar things will be delivered first ; and from them gradual advances made to the more difficult. The farmer will be thus led by the hand through his whole business ; and the landlord will be instructed with him. The latter



ter will be able to know in all circumstances whether the other conduct himself right; and the tenant cannot remain ignorant, unless by his own fault.

By these means we hope the advantages of our work will be as extensive as the plan. The information of the farmer is the enriching of the landlord: and the great endeavour of our undertaking is instruction; as the sole end proposed from it is use.

This is our design; which we shall use every method in our power to promote; and we hope and believe the gentlemen, into whose hands we have committed the charge, will be able to execute it to satisfaction.

As the compass of our undertaking is so large, and the heads it comprehends are so very numerous, we are sensible that a great deal of the plainness and propriety of the work will depend upon their proper arrangement.

In the intent therefore of leading the practical husbandman through the several branches of his profession, he shall be introduced to the seat of his industry, (whether his own, or rented) and the work begun with that article which is to come first under his consideration, the soil.

This shall be treated of under its several natural distinctions; whether it be clay, loam, or sand; gravel, chalk, or mellow earth; considering, if clay, to which of the four principal kinds it belongs, and in what manner it may be meliorated; as also whether pits may be opened for the pottery, or brick and tile-making; for the brewery; or burning for the service of other lands.

When the authors have in the same manner gone through the other five kinds of soil in respect to their improvement for culture, and their various uses; they will examine for what purposes they are best suited, from their situation, as well as natural qualities; which will be fittest for arable, which for pasture; whether in any part marle may be found at a depth, or peat near the surface; in what places art may turn to advantage the imperfections of nature; how the fen may furnish a decoy, and pits may be converted into fish-ponds.

From the consideration of the soil, they will rise to that of the manures; the numerous kinds of which will be described,

their properties explained, and the particular species pointed out, for different services.

From these they will enter on the nature of the fences in our several counties ; and treat at large of ditching and draining ; hedging and planting ; of the profits arising from coppice wood ; and of the timber trees fit for several soils, exposures, and situations : of the oak, ash, beech, maple, walnut, and pear tree, &c. Under the article oak will be delivered the several methods of sowing the acorn, and raising the tree to its full strength and value ; rules for judging of the timber, and the ways of seasoning it for lasting ; giving the preference, under each head, according to experience. In the same manner the rest will also be considered.

After planting, will be delivered the best methods of stocking the farm, under the heads of the field, the yard, and the stable. And here will be introduced the management and advantages of the cow, the sheep, the horse, the hog, and of poultry. On each of these heads a great number of rules will be laid down, founded on successful practice, and respecting their breed, their value at their several ages, their feeding, and entire management.

When the farm is thus prepared, planted, and stocked, we shall advance to what more immediately bears the name of husbandry. This will be considered as general, or particular. The several kinds, respecting particular articles, and distinguished by the names of drill husbandry and horse-hoeing husbandry, will be explained ; and their advantages and defects shewn from the result of frequent trials.

The practice of the farmers in different counties will be then laid down ; and from the whole the careful husbandman will be fully informed with regard to ploughing, sowing, harrowing, and rolling ; hoeing, pulling, cutting and carrying.

From these general instructions, he will be led to the consideration of the several kinds of seeds : under which head he will be made acquainted with the nature, properties, and preparations of wheat, barley, rye, and oats ; beans, peas, tares, and lentils.

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From these, he will be led to the knowledge and culture of the several kinds of grass; to be sown either singly, or with his corn. Here he will be instructed in the nature, value, and qualities of common grass, clover, saint foyne, lucerne, and the like.

After which will be shewn at large the culture and uses of such roots as may be advantageously planted in fields, as the turnep, potatoe, and carrot.

From these, the subject will naturally bring him to such articles, as, though less universal, are not less advantageous. Among these will be particularly delivered the culture, management, and profit of hops, flax, hemp, woad, weld, coleseed, liquorice, and saffron; with instructions concerning madder, and some others, which, though not cultivated at this time in *England*, might be introduced with great advantage.

From the immediate subjects of his profession, he will be brought to the consideration of their natural and artificial products; and among these particular regard will be had to the use and management of milk and cream, butter and cheese, wool and leather.

The accidents to which his cattle or his crops are liable will after this be laid down, and the diseases to which they are subject, with the most approved methods of preventing or remedying each.

Under the first head will be shewn the effects of drought and rains, hail and snows, winds and blights; at what times they are to be expected; and by what means the several objects of husbandry may be most effectually secured against, or best preserved from them.

The other head of inquiry will lead to the diseases and distemperatures of his cattle, corn, and trees. Under the first article will be considered the murrain, the rot, the particular distemper now raging among the horned cattle, and their being poisoned by unwholsome herbs, insects, or waters. The causes as well as symptoms of these several disorders will be explained from repeated observations, and the concurrence of authors and experience; and the best known remedies for each will be set down.

The distemperatures of vegetables will be arranged under three heads, as they affect trees or roots, corn, and other herbage. And, in the inquiry into their cause and origin, will be considered at large the mischiefs occasioned by insects—the fly, the slug, the worm, the grub, the caterpillar, and the locust; and every method will be inserted, which experience warrants, or reason recommends to the trial, for their destruction, or the preservation of the crop.

To these will be subjoined the mischiefs to which corn and other valuable growths are subject from weeds and birds; and the easiest and most certain methods will be delivered for the extirpation of the one, and for preservation from the other.

From the ample, distinct, and plain manner in which these and a number of other subordinate articles will be treated in the course of this useful work, we persuade ourselves the farmer will be fully instructed how he is to conduct himself in the field and the house, the dairy and the stable, in haymaking and harvest-work; and that in such manner, as to procure all possible good, and prevent all ill that can be avoided, in the care of his plantations, his stock, and his crop; that the established husbandman will find many profitable things therein, with which he was not before acquainted, and that the young farmer will set out in his profession with the advantage of others experience.

The plates will contain figures, beautifully engraved from original drawings,

1. Of the instruments of husbandry used in the different counties of *England*.
2. Of all the poisonous plants in *England*,
3. Of the most pernicious Weeds. And,
4. Of the most useful and valuable herbs, wild or cultivated.

We thought we could not do a fairer thing either by the public or the proprietors of this work, than to publish their own account of the plan. To do them justice, we cannot say they have promised much more than they have performed, except we mistake the meaning of the following sentence; ‘from the *harvest* of the *old Romans*, it (*agriculture*) will be pursued



\* pursued through the *vineyards* of the *modern Italy*.' We should not have been so minutely critical upon a performance of this kind, as to have taken notice of the affected cast of this phrase, or even to have asked whether the *old Roman* agriculture was entirely confined to the growth of corn, or that of *modern Italy* to the care of the vineyard: but if this expression has any meaning at all, will not the curious reader expect to find some account, more or less, of the cultivation of the vine, somewhere or other in this great work? and yet if he does, he will be disappointed.—However, this disappointment ought not to fit too heavy upon us, for we have trusty neighbours, who may one time or other (we can't say how soon) supply us with as good wine as we can raise at home, and perhaps as cheap too, if they please.

This leads us to regret another disappointment, in the body of the work, which seems to be more owing to the exactness and formality of the writer than to any sinister design. In the fifth book, *of the animals necessary and useful in husbandry and farming*, from the title of the fourth and last part into which it is divided (*of INSECTS*) some might possibly expect an account of more kinds than one of this class of animals, as belonging to the stock of the *British* farm. Nevertheless the *Bee* is the only insect of which our author takes the least notice. It is indeed the only one which has hitherto been cultivated here. The complexion of the cochineal fly might probably degenerate into too pale a scarlet in our climate: but the labours of the silk-worm may deserve some attention, even here; especially if the *British* trade, which used to extend to the remotest shores, should at last find itself lock'd out of those seas, whose avenues it has long commanded.

We have presented our readers with a plan which seems in the main, to be well executed. But the editors have shewn themselves so forward to communicate every little scrap of fresh intelligence, which they have thrust in here and there in a different character, that they have given their book the most slovenly appearance imaginable. They do well not to say that it is *adorned* with cuts (for the frontispiece itself is a strange awkward monstrous design as ever was seen) but we are afraid it is not always *illustrated* by them. Botany is never to be  
learned

learned by such cuts as these; nor by any cuts, except the plants are not only perfectly well drawn, and of the same size with the life, but most exactly coloured too. Besides, we can't help thinking it quite a needless ceremony in our authors, to give imperfect descriptions of the *oak*, the *elm*, and other trees, with which every native of *London*, whose travels extend as far as *Norwood*, is familiarly acquainted.

Our authors carry us thro' most of the counties in *England* that are famous for any branch of agriculture; and in the course of this journey, we have the pleasure to bait at the house of a facetious gentleman who would think us very dull fellows if we should forget the pleasantries with which he has entertained us. The Rev. Mr. *George Turner*, vicar of *Milor*, in the county of *Cornwall*, is, it seems, renowned for making the best cyder that this vapid age can boast of; and we wish all cyderists may for the future strictly observe his rules. This reverend wag is very fertile in similes, and as brisk and bouncing over his cyder as perhaps most of our town wits are over their champagne. Tho' we cannot entertain our friends with a taste of his liquor, we may give them a small sample of his wit, by which they may judge whether it is sweet or rough, fox-whelp or cacagee.

' Let this be a standing rule for your first racking: namely, ' to set about it when the thick red head, or crust, which covered the cyder, (like a mantle upon a patient under a course ' of physic) that so by its kindly warmth a fermentation may ' be promoted, begins to separate, and white bubbles do appear. For although your cyder be foul at that very juncture, ' it is yet very proper to rack it: otherwise your cyder (like ' a man wasted by an incorrigible Diarrhoea, or a violent super-purgation) may become incurable: for it will then ' (especially in wet weather) instead of a gentle fermentation, ' be put upon the fret, and (in the *South-ham* phrase) sing; ' the wild notes whereof may be heard at a considerable distance, till it becomes pale, thin and languid; and (like the ' swan) hath sung itself to death.'

To conclude with our opinion of this large work, it seems to contain a great number of useful precepts and judicious observations founded upon experience, and agreeable to common



mon sense. But while we endeavour to do justice to this performance, we cannot help recommending to those who study this most important art, a full and at the same time a very concise view of the antient *Roman* husbandry. We talk of *Columella de re rustica*; a work justly celebrated both for the solidity of its matter, and the purity and elegance of its language; tho' it happens to be little known even by those who delight in the Latin classics. But it is now in the power of every one who can read English to make himself acquainted with this valuable piece of antiquity, by the means of a very accurate translation which was published here not many years ago. That we have few good translations from the antients is a common and a just complaint; and we shall never have many to boast of, as long as they are mere hurried slovenly booksellers jobbs. But this of *Columella* appears to have been produced by the leisure of a man of learning, who wrote because he was fond of his author and of his subject: of a man who wished well to mankind, and thought it might prove a material advantage to the *English* farmer to be made acquainted with the antient husbandry of *Italy*.

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ART. II. INSTITUTES of NATURAL LAW, Vol. II.  
*Continued.*

**D**R. *Rutherford* having discussed the subject of interpretation, proceeds in the eighth chapter to treat of civil subjection, and civil liberty. A man, by compact, may lay himself under an obligation to do or avoid what the law of nature had not otherwise obliged him to do or to avoid, and such compact is a diminution of his liberty, yet every diminution of liberty does not imply subjection, which consists in the obligation of one or more persons to act at the discretion or according to the judgment and will of others. When, therefore, the obligation arising from compact is so settled and limited, as to leave nothing to the judgment or will of those to whom we are obliged, though it diminishes our liberty, it does not place us in a state of subjection. Such a compact gives them

a claim upon us, without giving them any authority over us.

Subjection is divided into private and public. Private, when we are subjected to the authority of private persons; and public, when under the authority of public persons. The constitutional governors of a civil society are called public persons, and the subjection due to them is public subjection.

Private subjection admits of several different degrees, from a state of absolute slavery to the most limited obligations: yet all private subjection is not slavery. A labourer, who binds himself to do one particular sort of work, is in a state of private subjection: but this subjection is imperfect, because the obligation is limited by particular compact. A child is in subjection to his parents, and a ward to his guardian; but this is not of the servile sort, because the benefit of the child is the end in view. In private partnerships, each of the partners is in subjection to the collective body, as far as the matter of partnership extends; but, this is a liberal, not a servile subjection, because the common benefit is the chief aim.

There are likewise different degrees and sorts of public subjection. A nation, as well as an individual, may have slaves. Those who are condemned to labour in the mines, in the galleys, or any other task imposed by the state, are in public subjection. But this is of the servile sort, because the only end of it is the benefit of the superior; and as the matter of the obligation is not limited, the subjection is absolute. A man may subject himself, however, by his own consent, either to an individual or a body politic. Labourers hired by the public, and mercenary soldiers, are in a state of public subjection, though it is imperfect; because the matter of the obligation on their side, and of the claim on the side of the public, is limited: nevertheless, it is of the servile sort, as the end of it is rather the benefit of the public than of themselves.

Civil subjection is such public subjection arising from consent, as is limited in the matter of it to those actions, or things which relate to the general welfare and security of the whole civil society, or of its several parts. The members of every society are, by their own consent, in this state of subjection, which



which is neither absolute nor servile ; for the obligation is limited, and the end is the common good.

The doctor ascertains the precise sense of the words, civil subjection and civil liberty ; terms which are often used without any determinate meaning. The individuals, in a free state, are in civil subjection ; though the collective body of the whole society, is totally free from such subjection : but in absolute monarchies or aristocracies, the collective body is in a state of subjection to its constitutional governors ; because as far as the power of these governors extends, their act is binding upon the collective body, as well as upon the several members. If the legislative body consists of a single person and of a select number of hereditary nobility, the constitution will be mixed ; but, the collective body of the civil society will be in subjection ; because, in establishing the constitution, this collective body obliged itself, as far as the purposes of social union extend, to follow a judgment and will, which is not in its own keeping, but in the keeping of that particular part which composes the legislative body. By adding to these two parts of such a mixed legislative body, a third, consisting of representatives chosen from time to time by the general body of the society, this general body, which is usually called the people, does not, indeed, reserve to itself a full power of legislation, but retains such an independant power as prevents its subjection. Though it has not a power of making laws by its own judgment and will, yet without its own judgment and will, signified by its representatives, no laws will be binding upon it. The same independence is vested in the person of a king who is a constitutional part of the legislative body.

He distinguishes civil liberty into the liberty of the parts, and the liberty of the whole ; that is, into the liberty of the several individuals who have united together, and compose the collective body of the society, and the liberty of this collective body itself. The first implies a freedom from all, except civil subjection ; the other, a freedom from all subjection whatsoever. An absolute monarchy puts an end to civil liberty, because the collective body is bound to act by a judgment and will which are not in its own keeping. An absolute aristocracy is also inconsistent with the civil liberty of the whole, because

because it places the whole body in a subjection to a small number of men, who are only a part of that whole. A mixture of these two forms of government will be as inconsistent with the liberty of the whole; for, still the collective body will be in a state of subjection, by being ruled according to a judgment and will, which are not in its own keeping, but in the keeping of a part. But, no constitutional civil governors have any other right or moral power of restraining the several members, than the collective body of the whole society has in a perfect democracy; and this is no other than what is derived from social union.

He says, page 396, 'The precise notion of civil liberty, when we speak of the whole people considered as one collective body, consists in the freedom of this body from all subjection whatsoever, or in its right of not being obliged by any judgment and will with which its own judgment and will do not concur. But this freedom of the collective body from all subjection implies, that it has a right of acting as a distinct and constitutional part of the legislative, or that nothing can be done by the legislative without its concurrence. For since the act of the legislative is binding upon the whole society; if the legislative could do any act without the concurrence of the general body of the people, this body would be in a state of subjection. From hence it appears, that, when we speak of the people as one general or collective body, we may very properly say, that the civil liberty of the people consists in the right of acting as a distinct part of the legislative: because the collective body, if it had not this right, would be in a state of civil subjection; and a state even of civil subjection is inconsistent with the civil liberty of such body.'

Doctor *Rutherford* having considered the nature of slaves, and whether the society has authority to protect them against their master, proceeds to enquire into the right of resistance, which begins where civil subjection ceases.

As this is a very interesting subject to a *British* reader, we heartily recommend the dissertation to the perusal of all those who wish well to the natural rights of mankind; and even to such as through folly, ignorance, or prejudice, contend for their

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own slavery, in espousing the servile doctrines of passive obedience, and non-resistance. Doctrines professed by the worst of all factions, a faction which, contrary to all others, acts and argues against its own emolument and preservation.

He exhibits a short view of the several ways in which the authority of the civil governors of a society fails, and the subjection of the people ceases, namely when the governors abdicate; when they impose such commands as are inconsistent with the laws of nature and of God; and when they extend their power beyond the laws of the constitution, by which their power is naturally limited.

He observes that 'the right or liberty of resistance, which belongs to the people, is not properly a civil power, but a natural right: it is not an authority, which civil union gives them: it is only what remains of natural liberty exempted from the obligations of civil union. The constitutional civil governors are, by the supposition, invested with the supreme power. But this power, since it is only civil power, is limited in its own nature: it is limited by the ends and purposes of civil union. Beyond these limits therefore the natural rights or natural liberties of the people still subsist, the civil governors have no power, and the people owe them no subjection. This right of the people may perhaps at first sight appear to be a civil power; because it seems to arise out of the social compact, or at least to depend upon this compact. But it no otherwise depends upon the social compact, than as this compact does not extend to it. The social compact limits the civil power of the constitutional governors to the purposes of civil union: and this limitation is the foundation of the peoples right to resist tyrannical power: not because it gives them any power, which nature had not given them; but because it leaves them in possession of their natural liberty. They had naturally a right of resisting injuries by force. As far as the ends of civil union require this natural right to be given up or restrained, so far it is given up or restrained, either mediately or immediately, by civil union. But as far as these ends do not require this right to be given up, so far it still subsists in a state of civil society.'

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He proves, in opposition to *Grotius*, that the people have a right to resist civil governors who are in actual possession of supreme power. Supremacy of civil power does not imply, that they who are possessed of it, have a right to do whatever they please: for, though it is under no constitutional restraints from without; it is only civil power, and is therefore under a natural limitation from within. It is limited in its own nature to the ends and purposes of civil union. He takes great pains in explaining some passages in the epistles of *St. Peter*, and *St. Paul*, which have been produced as arguments for passive obedience and non-resistance. He shews that *Paul* meant no more than that the people should be obedient to the higher powers, which exercised such supremacy as was consistent with the nature of civil union: and that *Peter* addressed himself to slaves, when he said; ‘servants, be subject to your masters with all fear, whether they are gentle or froward.’

He demonstrates that no civil judge can have power to fix the point where the right of resistance begins: that though the people may judge whether the supreme governors act contrary to their trust, they have no civil jurisdiction to judge in this case; it is such a right of judging as all mankind were possessed of in a state of natural liberty. ‘In short, when the question is, whether the supreme governors of a civil society have abused their trust by counteracting the ends of social union; the case is of such a sort, that no civil judge is or can be provided for it. But it does not follow from hence that there is no judge at all: each of the parties are left to judge for themselves, as if they were still in a state of nature. Both parties are accountable to God, if they judge wrongly and act upon this judgment: but neither of them is bound to submit to the judgment of the other.’

‘It is a groundless suggestion, that a right of resistance in the people will occasion treason and rebellion; or that it will weaken the authority of civil government, and will render the office of those, who are invested with it, precarious and unsafe, even though they administer it with the nicest prudence and with all due regard to the common benefit. The right of resistance will indeed render the general notion of rebellion less extensive in its application to particular facts. All



‘ All use of force against such persons, as are invested with  
 ‘ supreme power, would come under the notion of rebellion,  
 ‘ if the people had no right of this sort : whereas, if they have  
 ‘ such a right, the use of force to repel tyrannical and unso-  
 ‘ cial oppression, when it cannot be removed by any other  
 ‘ means, must have some other name given to it. So that  
 ‘ however true it may be, that in consequence of this right  
 ‘ of resistance, supreme governors will be liable of right to  
 ‘ some external checks, arising out of the law of nature, to  
 ‘ which they would otherwise not be liable ; yet it cannot  
 ‘ properly be said to expose them to rebellion.

‘ But the great stress of the present question is, not what  
 ‘ name the use of force to repel unsocial and tyrannical op-  
 ‘ pression is to be called by, but what effect it will have upon  
 ‘ the general security of those, who are appointed to govern a  
 ‘ commonwealth, and upon the authority, which is neces-  
 ‘ sary to be kept up, in order to enable them to discharge their  
 ‘ trust with benefit to the public. Now the security of civil  
 ‘ governors depends partly upon the consciences of their subjects,  
 ‘ and partly upon the natural strength and influence, which  
 ‘ they have in their hands. The ties of conscience procure  
 ‘ them obedience and submission upon a principle of duty :  
 ‘ and the strength and influence, which go along with their  
 ‘ office, procure the like obedience and submission from such,  
 ‘ as would disregard their duty, if it was not enforced by com-  
 ‘ pulsion. They will have this latter security to guard their  
 ‘ persons, and to support their authority, whether the people  
 ‘ have a right of resistance or not. And in fact there is more  
 ‘ danger of their making an undue use of their strength and  
 ‘ influence, to support themselves, when they do wrong, than  
 ‘ of their wanting a sufficient security against any attempts  
 ‘ of faction, when they do right : it is more likely, that they  
 ‘ should have it in their power to compel the people to submit  
 ‘ to unsocial oppression ; than that they should be in danger  
 ‘ of being hurt by rebellion, under the pretence of a right of  
 ‘ resistance. But this strength and influence is not their only  
 ‘ security : for as long as they pay a due regard to the com-  
 ‘ mon good, the principle of conscience will procure them  
 ‘ social obedience and submission, and will support their autho-  
 ‘ rity :

‘ rity : because a right of resisting lawless power can never  
 ‘ be a foundation in conscience for using force against just au-  
 ‘ thority. In short, upon whatever principles passive obedi-  
 ‘ ence and absolute subjection might be obtained, if the people  
 ‘ had no right of resistance ; upon the same principles social  
 ‘ obedience and civil subjection may be obtained, though they  
 ‘ have such a right. We cannot suppose supreme governors  
 ‘ to have strength enough in their hands to enforce absolute  
 ‘ subjection, and to secure them in the exercise of arbitrary power ;  
 ‘ without supposing them to have strength enough to enforce civil  
 ‘ subjection and to secure them in the exercise of social power.  
 ‘ And if a sense of duty would operate effectually to prevent  
 ‘ the people from resisting their governors at all ; it will cer-  
 ‘ tainly operate as effectually to prevent them from resisting  
 ‘ without a just cause.’

The law of nations is the subject of the Doctor's tenth chapter, and is discussed with great freedom, candour and strength of argument.

The law of nations is founded upon a general act of consent, as far as this law differs from the law of nature. The matter of both, is the same : both command whatever is beneficial, and forbid whatever is hurtful to mankind in general. Yet the objects are different. The law of nature considers mankind as individuals, the law of nations considers them as formed into collective persons. That which is called the law of nature when applied to separate and unconnected individuals, is called the law of nations, when applied to the collective bodies of civil societies considered as moral agents, or to the several members of civil societies considered, not as distinct agents, but as parts of these collective bodies.—The general consent which establishes the right of prescription is so far from being a positive law of nations, that it is no law at all. It is a positive act of all mankind ; but this positive act is a compact, and not a law. All are bound by it ; not because it is done by any legislative authority, but because all and each have either expressly or tacitly made themselves parties to it, by their own immediate and direct concurrence : there is no positive law of nations, because such a law is no where to be found ; for a law that does not appear, is in effect a law that does not exist. It cannot, as *Grotius* says, be found



in usage or custom, that is in immemorial and uninterrupted practice; because the practice of nations has been variable and contradictory.

The law of nations may be found by reason or by testimony. It is the law of nature applied by positive consent to the artificial persons of civil societies. It is dictated by right reason, and may be collected by arguing from the nature of things, and from the condition and circumstances of mankind, when they are considered as formed into such societies.

In considering the subject of territory, he proves that no nation has a jurisdiction over any part of the ocean that is not included within the land: nevertheless, he agrees with *Grotius*, "that, if one nation has obliged itself to another, by particular compact, not to go into some particular part of the ocean with an armed ship, or not to come thither either for the purpose of fishing, or for such other purposes, as are specified in the compact, the latter of these nations will have a right to hinder the former from doing what it has thus obliged itself not to do. But this right does not arise from any property in this particular part of the ocean, or from any jurisdiction over it, but from the good faith of compact. The effect of this compact may easily be distinguished from property or jurisdiction. Property or jurisdiction is a right of excluding all nations from the use of a thing: whereas this compact produces such a right only against the single nation, which has made itself a party to it: this nation is not at liberty to go into that part of the ocean, into which it has bound itself not to come; but all other nations, that are not parties to the compact, are as much at liberty to go thither, as if no such compact had been made. It is possible, that a nation may, in much the same manner, acquire a sort of exclusive right of fishing in such parts of the ocean, as are near to its own coasts. For as one nation might bind itself by compact not to come thither for this purpose; so all nations, that are likely to come thither, might bind themselves in the same manner. A tacit compact might likewise produce a right of the same sort: those maritime nations, that are in the neighbourhood, may tacitly have consented to establish this right by submitting from time to time to be excluded from fishing near to the coasts of the nation, which

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acquires

' acquires the right. But this consent does not give the nation  
 ' whose coasts they are, either property or jurisdiction in those  
 ' parts of the ocean, which are near to its coasts. This usage  
 ' binds only those, who have made themselves parties to it by  
 ' such submission or acquiescence: it does not bind remote na-  
 ' tions; nor does it bind even neighbouring nations, that are  
 ' lately become maritime ones: because as neither of them  
 ' have ever acquiesced in the usage, or submitted to be ex-  
 ' cluded from fishing in these particular places, they have  
 ' never made themselves parties to the compact of exclu-  
 ' sion.' We wish *Dr. Rutherford* had decided how far a  
 people, pressed by necessity, and destitute of habitation, has  
 a right to demand a settlement among another nation which  
 hath more land than it can possibly cultivate. This was the  
 case of the *Indians in North America*. They claimed an ex-  
 clusive property in vast tracts of land, which lay altogether  
 neglected. This claim was founded upon a sort of occu-  
 pancy, as they sometimes made excursions in quest of game,  
 through the whole extent of the country, which indeed had  
 no other inhabitants; but was this occupancy a reasonable  
 bar to exclude the colonies of other nations overstocked with  
 people?

In discussing the article of war, he observes that nothing is  
 called a solemn or just war, but that which hath been pub-  
 licly proclaimed between two nations: though *just* in this  
 sense, does not refer to the equity of the motives, but to the  
 meer definition in point of comparison, as we say a *just volume*,  
 in contradistinction to a pamphlet. In speaking of those who  
 carry arms, *he says*, in page 545, 'The members of a civil  
 ' society are obliged in general, and those members, that have  
 ' engaged themselves in the military service of it, are obliged  
 ' in particular, to take up arms and to fight for it at the com-  
 ' mand of the constitutional governors, in the defence and  
 ' support of its rights against its enemies from without. There  
 ' is no crime in entering into the social compact, from whence  
 ' the general obligation to bear arms for these purposes is de-  
 ' rived. This compact, as it only binds the several members  
 ' of the society to pursue the ends of civil union, is innocent  
 ' in respect of the rest of mankind. And if there is no crime

in



‘in this compact, which would bind all the members alike  
‘to discharge the duties of war, there can be no crime in a  
‘particular compact, by which some of the members under-  
‘take to discharge the same duties, instead of the rest. The  
‘consent, by which the subjects in general, or the soldiery in  
‘particular, lay themselves under these obligations, is the only  
‘act, that can by the law of nations be looked upon as a per-  
‘sonal act of the individuals, who bear arms. In conse-  
‘quence of the general consent of mankind to consider nations  
‘as collective persons, whatsoever is done by the members of  
‘a nation at the command of the public or of the constitu-  
‘tional governors, who speak the sense of the public, is the  
‘act of the nation: and if the act is unjust, the guilt in the  
‘view of the law of nations is chargeable upon the nation,  
‘and not upon the individual members. I am now speaking  
‘not of what will justify a man, who bears arms in war, to  
‘his own conscience, but of what will justify him to the na-  
‘tion against which he fights, at the command of the nation  
‘to which he belongs. If the war is plainly and notoriously  
‘unjust, the obligation of the social compact, or of any other  
‘compact, will not justify him to his own conscience: be-  
‘cause no compact whatsoever can bind him to do, or excuse  
‘him in doing, what the law of nature forbids. And if he  
‘was to fight as an independent individual, at his own choice  
‘and upon his own motion; those, against whom he fights,  
‘might look upon the act of bearing arms against them in  
‘such a war, as a personal crime. But when they, with all  
‘mankind, have agreed to consider the several members of a  
‘civil society only as parts of a collective person, that act un-  
‘der the direction of the common will of such collective per-  
‘son; however inexcusable a man, who fights against them,  
‘might be, in the view of his own conscience, or of the  
‘law of nature, which considers him as an individual, they  
‘cannot consistently with this agreement, that is, they cannot  
‘consistently with the law of nations, charge him with having  
‘been guilty of a personal crime merely upon account of his  
‘having fought against them.’ We recommend the perusal  
of this paragraph to those gentlemen who engage as volun-  
teers in foreign service, in order to distinguish their gallantry,

by cutting the throats of their fellow-creatures, from whom they have received no injury, and with whom indeed they have no quarrel. We would advise those princes to consult their own consciences, who let out their subjects for hire to depopulate the earth, and shed torrents of human blood, without the least provocation. We would inculcate some such internal examination upon those generals who cause their prisoners to be butchered in cool blood, and extend the cruelties of military execution to innocent babes and helpless women. The use of any violence in an unjust war, and the use of outrageous and unnecessary force in any war, is criminal by the law of nature.

It may not be amiss for those persons who embark as adventurers in privateers to consider the following paragraph. 'There is a general reason, why all goods, which are taken in war, should accrue to the state, and not to the private captors; whether the captors act under a particular commission, or only under a general commission, from the public; and whether the goods are moveable, or immoveable. The goods so taken are not strictly appropriated either to the state or to the private captors, whilst the war continues: the property in such goods is precarious, till a treaty of peace has established it. In the mean time, as the state is answerable for them to the enemy, it is natural, that this precarious property should be vested in the state, that is, that the state should have the custody of the goods. And as the effect of a treaty of peace is only to give the full property of the goods to those, who had the custody of them before; the full property will by this means accrue in the end to the state itself.

It may be a seasonable hint to inform the reader, that though the neutrality of a state abridges its liberty of trading with two nations at war, it does not wholly destroy it. The neutral power may supply either with all sorts of merchandize but such as will enable the party so supplied to carry on the war more effectually. All warlike stores are undoubtedly contraband. So is money, shipping; and so are the materials for building and repairing ships. Even provisions for the support of life, will come under the notion of warlike stores, when they are going to a place besieged or blockaded.

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We hope his *Prussian* Majesty has duly considered the following argument: 'If a nation at war has any right at all to seize upon any neutral towns, and to put garrisons into them to prevent them from falling into the enemy's hands, this right can arise from nothing but the extreme danger, which it would be in, if the enemy should get possession of them, and the plain evidence, that the enemy has a design to seize them, and would otherwise succeed in such a design. And even this right of necessity is subject to many restrictions. When we seize a town upon this pretence, we can only take the custody of it, and have no right to any jurisdiction over it: because whatever the custody of the town may be, the jurisdiction over it cannot be necessary for our security. Whatever damages the nation, to which the town belongs, may suffer either upon account of our having the custody of it, or by our means, whilst it is in our hands, we are obliged to make reparation for them. And as soon as the necessity, with which we were pressed, is over, we are obliged to withdraw our garrison, and to give up the place into the hands of the nation to which it belongs. But these are not the only restrictions of this right: there is another, which renders it so precarious in the exercise, as to be little better than no right at all. We cannot be justified even by necessity in seizing it, if the neutral state to which it belongs, is pressed by an equal necessity. And since this state may reasonably apprehend itself to be in danger of being treated by the enemy as an accessory to our act of seizing the town, it has an equitable claim to judge of its own necessity: and consequently our claim of necessity can scarce take place consistently with justice, unless we have first obtained the consent of the state.'

Then he proceeds to consider the privileges of ambassadors, which, far from being founded on any positive law, are the result of a compact, and immediately derived from the tacit consent of the nation which receives them in this character. While an ambassador resides in the territory of a foreign nation, he is considered as a member of his own; he must be exempted from the jurisdiction of that territory, in the same manner as he would be exempted from it if he had been at home: because, if the nation where he resides claims any jurisdiction

over him, it treats him as one of its own members, and not as a member of the nation from which he comes. When he commits any crime therefore, he cannot be punished for it by the nation where he resides: it is bound to treat him in all respects as if he was resident in his own country. He must be proceeded against by a complaint to his own nation, which will make itself a party in his crime, if it refuses either to punish him by its own authority, or to deliver him up to be punished by the offended nation. But if an ambassador should raise and head an insurrection, or should otherwise make use of open force, it is no breach of the law of nations to oppose him by force, even though he should be killed in the quarrel. The attendants and effects of ambassadors have the same privilege that they themselves enjoy, because they are not subject to our jurisdiction: for the same reason an ambassador's effects cannot be seized for the payment of debts which he may have contracted. The method of recovering what he owes, is by an application to the state to which he belongs, and by making reprisals upon that state, if justice is denied.

In his disquisition into the nature of treaties, conventions, and leagues, we find many curious particulars, and among the rest, the following paragraph: 'When a truce is by agreement to continue from some one certain day till another certain day, it may be a question, whether both these days are included in it, if the compact does not say in express words, whether they are to be reckoned inclusively or exclusively. *Grotius* allows, that the day, which is fixed for the ending of the truce, is to be reckoned inclusively. This day is indeed the limit of the time; but the limits of natural things may be of two sorts; they may either be parts of the thing, as the skin, which is a part of the human body is likewise the limit of the body; or else they may be different from the thing itself, and no part of it, as a river, which is the limit of a field or of a meadow, is no part of the field or meadow. But it is most natural to reckon the limit of a thing as a part of the thing itself. He contends however, that the day, from which the truce is to begin, is not to be reckoned inclusively; because the word — from — is disjunctive and not copulative; this word in its usual sense separates the day, which is first

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‘ mentioned, from the rest, and does not join it to them. One  
 ‘ would rather think that this first day is the limit of the truce  
 ‘ at one end, as the last day is the limit of it at the other end ;  
 ‘ and consequently that there is the same reason for reckoning the  
 ‘ first day, that there is for reckoning the last day, as a part of  
 ‘ time, which is included in the truce. Certainly the common  
 ‘ use of the word — from — is no objection against this way of  
 ‘ reckoning : for when we say from head to foot, the head as  
 ‘ well as the foot is included within the reckoning.”

In the tenth and last chapter, Dr. *Rutherford* treats of the changes that are made in states, and in their civil constitutions. These in all states are established by a compact between the governing part of the state and the body of the people. While the obligation of this compact continues, neither party can of right change the constitution ; because the law of nature binds each of them to observe their compact. The obligation, however, may cease three ways : first, they may release one another by mutual consent. Secondly, if at any time there is no governing part in being, the obligation will be void ; because there can be no compact, or no obligation of the compact, where there is only one party. Thirdly, a wilful and notorious violation of the compact on the side of the governors, will discharge the people from their obligation. Upon any of these events, the people, or body of the society, will be at liberty, as they were originally, to establish any form of government that they please.

In speaking of simply hereditary succession, he says, if there are no males, the eldest among the females will stand first in the succession ; because that person who has the advantage of age, is presumed to be of more perfect judgment than the rest, and consequently more fit for the business of government : or if all of them are too young for this important business at the present time, yet the eldest will be sooner qualified than the others. If one of the females should be older than any of the males, the preference will be given to the latter, on account of his sex, because the advantage of sex is perpetual ; whereas the advantage of age is only temporary. The preference given to the male sex, is founded upon a presumption that males are generally better qualified than females, to defend the society in times of war, and contrive schemes for its benefit in times of peace.

peace. — We are afraid that some female wits and amazons of the present age, will not subscribe to this decision, against which they will produce their *Semiramis*, their *Candace*, their *Thalestris*, *Zenobia*, queen *Bess*, *Christina*, *Anne*, of pious memory, and many other heroines of ancient and modern fame.

In distinguishing simple from lineal succession, and demonstrating the change of constitution by violation of compact, he observes: 'We cannot indeed say, that the people in absolute monarchies have any constitutional part of the sovereign power. But in all forms of civil government they have a right to be free from all unsocial subjection: so that tyranny or unsocial oppression, though it cannot in an absolute monarchy be called an invasion of the peoples part of the sovereign power, will be an invasion of a natural right, which is reserved to them in the constitutional compact. Thus tyranny or unsocial oppression, even in despotic forms of government, will be a breach of this compact, and will discharge the people from the obligation of it, if they think proper to be discharged.'

A state may cease in four different ways, first, if all the members of it, are destroyed by inundation, earthquake, or the sword: secondly, if all the members of it are enslaved: if they are so dispersed that they can neither be directed by a common understanding, nor act jointly with a common force, for the purposes of civil union: fourthly, if it is subjected as a province to another state.

In treating of the reparation of damages done to a country by its enemies, he corrects Mr. *Locke*, who estimates these damages at five years value of the land, without putting any value upon the gold and silver, live stock, and manufactured goods: and in speaking of the right of conquest, he makes the following observations with which the treatise concludes: 'Upon the whole, though private despotism may arise immediately out of damage done or out of punishment inflicted, without the consent of the individual, who is brought into a state of slavery; yet civil despotism or sovereign power over a state cannot be produced by the same causes without the consent of the collective body of the state. For the several parts or members of a state, are kept together only by a

com-



‘ compact, in which none besides themselves are parties. And  
‘ since a right to obtain reparation, where a state has done da-  
‘ mage, or to inflict punishment, where it has committed a  
‘ crime, does not make the person, who has this right, whe-  
‘ ther it is an individual person or the collective person of ano-  
‘ ther state, a party in that compact; his right to obtain repa-  
‘ ration or to inflict punishment cannot produce a right to in-  
‘ sist, that this compact shall be observed, and that the mem-  
‘ bers of such an artificial body shall continue to be united.  
‘ They are at liberty, notwithstanding his right, to release one  
‘ another from their social compact by mutual consent: and  
‘ when they have so released one another, the notion of  
‘ civil despotism becomes unintelligible; because the state will  
‘ then have ceased to exist.

We cannot enough commend the care, candour, and accuracy, with which the learned author of this performance has investigated every part of his subject. He has refuted the erroneous conjectures of *Grotius*, *Puffendorf* and *Locke*, in many particulars, with equal judgment and power of reason, and stands forth a noble champion for human freedom. We could have wished however, that he had illustrated his arguments with real facts deduced from history, which would have more agreeably allured the attention of the reader, and made the stronger impression upon the memory.

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ART. III. *Four pieces, containing a full vindication of his Prussian Majesty's conduct in the present juncture.* 4to. Price 3 s. Owen.

THE first of these is a memorial presented to their High Mightinesses the States General, by M. *de Hellen*, his *Prussian* majesty's minister at the *Hague*, in answer to the memorial of the *Saxon* resident of the 29th of *September*.

In the second we find the king of *Prussia's* answer to the imperial decree of commission at the diet of *Ratisbon*; and to that of the aulic council of the empire.

The third is a memorial in vindication of his *Prussian* Majesty's

ty's conduct, from the false imputations of the court of Saxony.

The last is a memorial setting forth the conduct of the courts of *Vienna* and *Saxony* towards the King of *Prussia*, and their dangerous designs against him. To these are subjoined copies of the original documents in proof of the allegations of his *Prussian* majesty.

In the first piece, the *Prussian* minister at the *Hague* declares in the name of his master, that he has been unjustly calumniated by the court of *Saxony*, which he affirms was the aggressor, in forming designs with the court of *Vienna*, for dispossessing him of *Silesia*, and even for the destruction of his whole power. He affirms they had gone so far as to negotiate an eventual partition of his majesty's dominions; and that the *Saxon* ministers had spared neither malicious insinuations, nor even the most atrocious calumnies, in order to alienate all the world from his majesty, and to raise up enemies against him every where. He could not therefore avoid having recourse to the only means which were left him to prevent inevitable ruin, by putting it out of the power of the court of *Saxony*, 'till a future peace, to increase the number of his enemies. He says he has acted with all possible moderation. The country of *Saxony* enjoys peace and serenity: his troops observe the most exact discipline, and all imaginable respect is shewed to the queen of *Poland*: he professes great friendship and esteem for his *Polish* majesty, and declares that the *Germanic* body has nothing to fear from his designs.

With all due deference and veneration for the great abilities and personal character of this illustrious prince, our new ally, we cannot help thinking that his justification ought to have been a little more convincing. The secret separate article of the treaty of *Petersbourg*, concluded in the year 1746, between the czarina and the empress queen of *Hungary*, which is produced as a proof of a settled design against the *Prussian* dominions, appears to be no more than a precaution against the enterprizes of his *Prussian* majesty; for it expressly declares, 'That her majesty the empress queen of *Hungary* and *Bohemia*, shall with the strictest care and attention and the most inviolable fidelity observe the peace of *Dresden*, concluded in 1745: but, if

' con-



‘ contrary to the expectation and wish of the contracting parties,  
‘ his majesty the king of *Prussia* should first depart from the said  
‘ peace; whether by hostilely attacking the empress queen  
‘ of *Hungary* and *Bohemia*, or her heirs and successors, or her  
‘ imperial majesty of all the *Russias*, or even the republic of  
‘ *Poland*, then the empress queen’s right to the said part of *Sile-*  
‘ *sia* and county of *Glatz*, yielded up by the above-mentioned  
‘ peace, should again take place and re-acquire their full force  
‘ and vigour.’—In such a case the allies agreed to unite against  
the aggressor, and the elector of *Saxony*, being invited to accede  
to this treaty, stipulated an eventual partition of the conquests  
they might make. We apprehend this is no more than a  
defensive alliance, in which any power at any time has a right  
to engage for its own safety; and that some such precaution  
was not only excusable but even indispensable in the neighbour-  
hood of an enterprising prince at the head of one hundred  
and forty thousand disciplined soldiers; a prince whose mo-  
tions are sudden, whose arms are almost irresistible, and from  
whose sword some of the contracting parties still severely  
smarted. His *Prussian* majesty is too well acquainted with  
the law of nature and nations, to deny that a state has a right  
not only to repel force by force, but also to obtain indemnifi-  
cation for the damages it might have received: nay, it has  
even a natural right to disable a turbulent enemy from taking  
any effectual steps for its annoyance. This being the case, we  
apprehend there is nothing extraordinary or unjust in the even-  
tual partition, against which he so loudly exclaims; for the  
express proviso upon which this article is founded, is his own  
infraction of the treaty of *Dresden*. Neither do we think he  
had any reason to be alarmed by the military preparations of  
the empress queen, on the apparent eve of a general war in  
*Europe*, and at a time when he himself had such a formidable  
army on foot.

The law of nature and nations will justify a prince who for  
his own preservation takes possession of a neutral country, in or-  
der to anticipate the designs of a powerful enemy: but what  
law will authorise him to live at discretion and raise contribu-  
tions in that country? or even to expel the sovereign of it from  
his dominions; and deprive him of the troops raised for the de-  
fence

fence of his person and authority. That the *Saxons* should enjoy as much security and tranquillity, as if they were at peace with all the world, while the *Prussian* army is in the bowels of the electorate, is indeed a very remarkable instance of the *Prussian* discipline, which we hope to see testified by the people themselves. We know not what confidence the *Saxons* may have in the integrity and friendship of his *Prussian* majesty; but we should be apt to think, that such a visit would, in some degree, disconcert their good humour, interrupt their commerce, and give a small shock to their public credit. The respect which has been paid to the person of the queen of *Poland*, is, to be sure, a convincing proof of the invader's gallantry and greatness of mind. It was by dint of the most suitable representations only, that she was prevailed upon to suffer some papers to be taken out of the state-paper-office at *Dresden*. Those representations were doubtless very cogent, and this circumstance puts us in mind of a scene in the play, ✓ called *The Beaux's Stratagem*, which the reader will excuse us for not particularising.

In the second piece, which is an answer to the imperial decree of commission at the diet of *Ratisbon*; and to that of the aulic council, his *Prussian* majesty uses the same arguments which we have already discussed. He complains that the decree was calculated to excite all the other members of the empire against him: a prince who has given such singular proofs of moderation, justice and humanity! he was informed by good hands that the court of *Saxony* did intend to let the *Prussian* army pass quietly through their country; but at the same time proposed, as soon as his majesty's troops should have set foot in *Silesia* or *Bohemia*, to march their army into the heart of the king's dominions, and to make sure beforehand of those countries which they had thought proper to make choice of as their share of the spoil.—It was God's mercy and particular providence that this intention was discovered, and that too by good hands: because the court of *Dresden* is so hardy as to deny the charge. Nay, this is likewise the case with the empress queen: his *Prussian* majesty affirms and she denies; and if we were not so fully convinced of that prince's virtue, generosity, and disinterested disposition, we might be apt to say ‘*Cur enim potius*  
‘ *credam*



‘*credam Hippocrati quam Hierophilo.*’ The king’s humanity is still further manifested by the compassion he expresses for the calamitous situation of his *Polish* majesty, his next neighbour and dear friend. What pain, what anxiety, what agony, it must have produced in the bosom of this tender-hearted monarch, to be under the necessity of driving *Augustus* out of his own country! he must also have felt severely for the distress of the unhappy queen of *Poland*. We hope the illustrious conqueror will not suffer in his health from the humanity of his affections.

The king of *Prussia* protests that if the empress queen had given him the assurance he so earnestly desired; *viz.* that he should not be attacked neither during the present year, or in the course of the next, he would have been entirely satisfied: but this it seems was evaded. Surely this was a small favour. She could not at any rate attack him without infringing the treaty subsisting between her and his majesty; and therefore she might have amused him with such a declaration, seeing there would have been no greater crime in breaking a verbal promise, than in acting contrary to the more solemn engagements of a treaty.—But let us see what answer she actually made, when the *Prussian* envoy *Klingraff*, demanded, in the name of the king his master, the tendency of the armaments and the military preparations making by the court of *Vienna*, and whether they might not, perhaps, concern the king of *Prussia*? The empress replied, ‘That in the violent general crisis of affairs in *Europe*, her duty and the dignity of her crown required her to take sufficient measures for her own security, as well as for the safety of her friends and allies.’ This was doubtless an evasive answer: but we apprehend the king of *Prussia* might have demanded and obtained an explanation, before he had invaded her dominions without any previous declaration of war. It appears from a letter of count *Fleming* to the count *de Brühl*, that the intention of the empress queen was to avoid explanations; but if his *Prussian* majesty had demanded a categorical answer, perhaps she might have been more explicit. At any rate, we apprehend the law of nations suggests and requires such a demand, previous to any act of hostility.

This

This piece is concluded with his *Prussian* majesty's protest against every thing contained in the commissorial decree above-mentioned, that is injurious to his person. He reserves to himself his rights and liberties, as well as the just satisfaction which a crowned head, and an eminent elector of the empire, is entitled to demand, according to the law of nations, and the fundamental constitutions of the empire, from a council which has shewn so little regard for his dignity, at the diet of *Ratisbonne*.

In the third piece, the king of *Prussia* endeavours to vindicate his conduct from the imputations of the court of *Saxony*, by reminding the public of his generosity to *Augustus* at the peace of *Dresden*; by taxing the count *de Brühl* the *Saxon* minister, with having endeavoured to blacken the character of his *Prussian* majesty by the most malicious tricks and insinuations, as well as of having treated of his master's accession to the treaty of *Petersburg*; a measure to which the court of *Dresden* had agreed on certain conditions. The king of *Prussia* first got scent of this scheme in an intercepted letter from count *Rutowski* to marshal *Browne*. He afterwards learned that count *Flemming's* negotiation at *Vienna* pointed to the same object. Thus alarmed, the king made a friendly visit into *Saxony* with seventy thousand attendants; there he was confirmed in his conjectures by the large magazines provided in that country. But what led him into the heart of their design, was a road lately cut through the mountains of *Bohemia*, marked at certain distances with posts, bearing this remarkable inscription, *the military road*. 'Those posts are so many speaking proofs of the concert which has been long since formed between the courts of *Vienna* and *Saxony*, and are but too strong a justification of the reasons the king had to prevent the effects of it.'--Though we cannot conceive how those *Saxon* posts should be *speaking proofs*, we must own they are standing and stubborn facts, and serve to demonstrate that there was actually an intention to travel that way; but this is the first time we ever heard an high road enumerated among the secrets of state. The count *de Brühl* must be a rare politician if he has the art of concealing a *military road* in his cabinet. It is a stratagem at least equal to that of the



kings of *Brentford*, who brought an army in disguise to *Knightsbridge*.

His *Prussian* majesty, having traced all the windings of this mysterious path, proceeds to tell the public that he is sensibly touched with the misfortunes of the king of *Poland*; and such is his regard for that monarch, that if he would have gone about his business to *Warsaw*, leaving his hereditary dominions in the hands of his good neighbour, he would have been supplied with necessaries for his journey, and money to bear his expences upon the road.—Heavens! what generosity! nay even whilst he had the assurance to stay in his own country, his kind visitor sent him his daily bread, and furnish'd his queen with money for her subsistence; over and above all this tenderness, he took the trouble to manage his finances, and act as prime minister in the administration of his affairs: He owns indeed, that he has obliged the electorate to furnish the *Prussian* troops with provision and forage, and rummaged the archives for vouchers to ascertain the truth of the intelligence he had received. But these things are the effects of that dire necessity to which his *Prussian* majesty has been subjected by the machinations of his enemies.

The fourth piece is a memorial explaining the conduct of the courts of *Vienna* and *Saxony* towards the king of *Prussia*, and their dangerous designs against him; illustrated by the original documents. His majesty, in tracing the origin of this dangerous plan which was formed against him, goes back as far as the last war, during which the courts of *Vienna* and *Saxony* concluded a treaty of eventual partition, by which the *Empress* queen should possess the duchy of *Silesia*, and the county of *Glatz*; and the elector of *Saxony* should retain the duchies of *Magdeburg* and *Crossen*, the circles of *Zullichow* and *Swibus*, together with the *Prussian* part of *Lusatia*; or only part of these provinces, in proportion to their conquests. Immediately after the peace of *Dresden*, the court of *Vienna* proposed to that of *Saxony* a new treaty of alliance, including a renewal of the eventual partition.—But under correction, we cannot help observing that, according to the dates, the draught of this treaty was previous to the peace of *Dresden*; for the draught of the treaty is dated *May 18, 1745*; whereas

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the peace was not signed till the 25th of *December* in the same year.—We do not therefore perceive what right his *Prussian* majesty has to find fault with such a treaty between powers with which he was actually at war; nor do we find that this treaty was ever concluded. Touching the secret articles in the treaty of *Petersburg*, we have already given our opinion, that they are warranted by the law of nations, which certainly impowers all states to engage in alliances for their security. The king of *Prussia* complains that every war which might arise between him and *Russia*, or the republic of *Poland*, was to be looked upon as a manifest infraction of the peace of *Dresden*, and a revival of the rights of the house of *Austria* to *Silesia*.—Any compact made upon compulsion, is by the law of nature void; because a compact implies an equal consent in the contracting parties; and this can never be the case when either side acts upon compulsion. Suppose the court of *Vienna* should plead, that her dominions were dismembered unjustly by an enemy of superior force, but that she was compelled to subscribe to a disadvantageous peace, which could not be binding by the laws of natural justice. Suppose she should alledge, that the eventual treaty of partition was founded upon the proviso of his *Prussian* majesty's breaking the peace by commencing hostilities; in which case she would be naturally released from the obligation of the agreement between her and that prince; and would have a right to indemnify herself for the expence she had undergone, and the losses she had sustained from his arms.

The king charges the court of *Saxony* with having accepted the invitation to accede to the treaty of *Petersburg*; but we do not find that this accession ever took place; though it appears by the documents, that the *Saxon* ministers at *Vienna* and *Petersburg* had negotiated upon this subject: nor do we think that in so doing the court of *Saxony* acted contrary to the pacification of *Dresden*; as this formidable alliance turned wholly upon his being the aggressor. True it is, the privy council of the king of *Poland* gave their master to understand, that the king of *Prussia* might look upon his majesty's accession to the treaty of *Petersburg* as a violation of the peace of *Dresden*: but whether or not they themselves thought so, is another question.



tion. Be that as it will, the elector of *Saxony* was restrained from acceding to it by reasons of conveniency. It appears indeed, that count *de Bruhl* endeavoured by false and malicious aspersions to embroil his *Prussian* majesty with the empress of *Russia*; that he seemed to lose all sense of candour in dissembling with the court of *Versailles*, by means of the count *de Loofs*; that the correspondence between *Bruhl* and *Funck* smelled strongly of a knavish design against his *Prussian* majesty; and that he had been grossly abused by false insinuations communicated by the *Saxon* ministers, to the sieur *Gross*, the *Russian* resident at *Dresden*. *Loofs* assured the court of *Versailles*, that there were no secret articles in the treaty of *Petersburg*: *Funck* was the very soul, spirit, and flavour of the practices against the king of *Prussia* at *Petersburg*. He hinted that the king was forming designs upon *Courland*, *Polish Prussia*, and the city of *Dantzick*; and that the courts of *France*, *Prussia*, and *Sweden*, were hatching vast projects in case of a vacancy on the throne of *Poland*. Yet the count *de Bruhl* was the principal incendiary. He furnished the materials for *Funck*; he informed the ministers of *Petersburg* of commercial regulations, the erection of mints, and armaments in *Prussia*: he insinuated that the king had a design upon *Courland*; that *France* and *Prussia* had been a long time employed at the *Ottoman Porte*, in raising up a war against *Russia*; and that his *Prussian* majesty had offered his assistance to the court of *Denmark*, in acquiring the possession of the duchy of *Holstein*, under pretence that the great duke of *Russia* had embraced the *Greek* religion, which was not tolerated in the empire. *Funck* wrote to *Bruhl*, that *Gross* would do good service to the common cause, if he would send advice to his court, that the king of *Prussia* had found a channel in *Courland*, by which he learned all the secrets of the court of *Russia*, and that they knew how to make a good use of such an advice with the empress. By these calumnies and impostures the empress of *Russia* was so strongly prejudiced against his *Prussian* majesty, that she laid it down as a fundamental maxim of the empire, to crush the king of *Prussia* by superior force; and in the great council held in the month of *October*, 1755, it was resolved to attack the king of *Prussia*, whether that prince should fall upon any of the allies of the *Russian* empire,

or one of these last should begin with him.—This was very hard, if all these suggestions were really calumnies.—The court of *Russia* made great armaments both by sea and land: but these were justified by the subsidiary treaty between the czarina and the court of *London*.—*Bohemia* and *Moravia* were crowded with troops: camps and magazines were formed, under the apparent pretence of being in a condition to fulfil the engagements the empress queen had concluded with *England*.—This was not a bad pretext. ‘Upon combining these circumstances together (says the king of *Prussia*) viz. The treaty of *Petersburgh*, which authorises the court of *Vienna* to recover *Silesia*, as soon as a war breaks out between *Prussia* and *Russia*;—the resolution solemnly taken in *Russia* to attack the king upon the first opportunity, whether he should be the aggressor, or be attacked;—the armaments of the two imperial courts, at a time when neither of them had any enemy to fear, but when the conjunctures seemed to favour the views of the court of *Vienna* upon *Silesia*;—the *Russian* ministers formally owning, that these armaments were designed against the king;—count *Kaunitz*’s tacit avowal;—the pains which the *Russian* ministers took to make out a pretence for accusing the king of having endeavoured to stir up a rebellion in *Ukraine*:—from the combination of all these circumstances, I say, there results a kind of demonstration of a secret concert entered into against the king: and the impartial world will judge, whether his majesty, being long informed of all these particulars, could entirely discredit positive advices, which came to him from good quarters, of such a concert; and, consequently, whether he was not in the right to demand of the court of *Vienna* friendly explanations and assurances concerning the object of their armaments.

‘Instead of making a suitable return to this friendly and open way of acting, the empress-queen thought proper to increase the king’s just suspicions by an answer, which was equally dry, captious, and obscure; telling the sieur *Klingrafe*, That she had taken her measures for her own security, and for that of her allies and friends.’ The real view of this answer is explained in the following extract of a dispatch from count *Flemming*, the *Saxon* resident at *Vienna*; speaking



ing of count *Kaunitz*, " That minister (says he) told me further, that having, immediately after, set out for *Schonbrun*, " he had, in his way thither, turned it in his thoughts, what " answer he should advise his sovereign to return to monsieur " *de Klingrafé*; and that having, as he thought, perceived, " that the king of *Prussia* had two objects in view, which " they meant, here, equally to avoid, viz. to bring on conferences and explanations, which might, immediately, occasion a suspension of those measures, which it was thought " necessary to continue with vigour; and, secondly, to bring " things still farther, and to other more essential proposals and " engagements; he had judged, that the answer ought to be " of such a nature, as entirely to elude the king of *Prussia's* " demand; and without leaving any more room for further " explanations, should at the same time, be firm and civil, " without being susceptible either of a sinister or a favourable " construction:—that, agreeably to this idea, he thought it " would suffice, that the empress should answer simply, That, " in the violent general crisis *Europe* was in, both her duty, " and the dignity of her crown, called upon her, to take sufficient measures for her own security, as well as for that of " her friends and allies."

The documents that follow, consist of the treaty of eventual partition between the courts of *Vienna* and *Saxony*: the separate article of the treaty of *Petersburg*, in 1756: resolutions and instructions for the count *de Vicedom*, and the sieur *de Pezold*, at *St. Petersburg*: a memorial presented by the *Saxon* ministers at *Petersburg*, in September, 1747: a dispatch from the King of *Poland* to the count *de Loofs*, at *Vienna*, December 21, 1747: extract of the advice of his *Polish* majesty's privy-council, about the accession to the treaty of *Petersburg*, August 15, 1747: further advice of that council, September 17, 1748: postscript from count *de Brühl* to count *de Loofs*, at *Paris*, dated June 12, 1747: declaration of count *de Loofs*, to the *French* ministry: extract of instructions given to general *Arnim*, for his mission to *Petersburg*, dated February 19, 1750: memorial delivered to count *de Keyserling*, the *Russian* minister at *Dresden*, June 26, 1756: extract of a letter from count *de Flemming* to count *de Brühl*, dated from *Vienna*, February 28,

1753: extract of a letter from count *de Bruhl* to count *de Flemming*, at *Vienna*, *March 8*, 1753: and a number of other extracts and dispatches to and from the *Saxon* ministers at *Dresden*, *Berlin*, *Vienna*, *Warsaw*, and *Petersburg*. The whole concludes with two letters between the counts of *Bruhl* and *Flemming*.

That his *Prussian* majesty had reason to complain of the *Saxon* ministers, and even to suspect the courts of *Petersburg*, *Vienna*, and *Dresden*, we will not venture to deny. Their preparations and negotiations were such as might have alarmed any prince of foresight and circumspection: but, whether or not they justify his commencing hostilities, is another question. There is some difference between a prince's putting himself in a posture of defence, and his actually assaulting a suspected neighbour. We apprehend the best justification of his *Prussian* majesty is the well known character of that politic prince, who would hardly have involved himself in a dangerous war against such a powerful confederacy, if he had not thought his own preservation absolutely depended upon his activity and dispatch.

We ought to have apprized our readers that these pieces are published in the *French* tongue, with an *English* translation, which is but poorly executed: for example, *tous les menagemens*, are translated "all the managements," instead of all the regard:—*on n'a pas touché à tout le reste*, is englished, "all the rest has not been touched;" instead of nothing else has been touched: *le corps ostensible de ce traité*, "the ostensible part of this treaty," for the public or exterior part; as there is no such word as *ostensible* in the *English* language: *arrangemens*, is rendered into arrangements, when the true meaning is regulations or dispositions; and the author has translated *se sont toujours expliqués dans le même sens*, into "always held the same language," instead of always explained themselves to the same effect. There are many other mistakes of the same kind, which we have not leisure to enumerate.



ART. IV. *An easy introduction to practical gunnery, or the art of engineering.* By F. Holliday, master of the free grammar school at Haughton Park, near Retford, Nottinghamshire. Pr. 3 s. Innys and Richardson.

THE author, in his preface to this work, informs his readers of the conduct of the *French*, with regard to the cultivation of this necessary science.

‘The *French* king (he says) orders that there be professors to teach these sciences publicly in several parts of the kingdom, that the teachers must know designing, and to teach it to their pupils, in order to lay down the appearances of things in their real form and situation; they are to keep their schools open, and to read four times a week to their scholars, where they must have books and instruments necessary to teach their art, who have handsome salaries from the government for that service, and to teach *gratis*. The directors of hospitals are obliged to send to these academies every year several of their boys, to be taught and furnished with books and instruments, explained with a vast variety of experiments, and thereby practice and theory go on hand in hand, and receive mutual assistance from each other; and that nothing can exceed the order of these schools, the officers placed at the head of them are of the greatest ability and knowledge in the management of artillery, which they teach with as much method as grammar and accompts are taught in our schools; and hence it is that *France* is well provided with so great a number of able and sufficient engineers.’

The author proceeds to shew the advantages of a knowledge of the mathematical sciences, especially in military affairs, and to recommend a similar conduct in *England*, where it is too much neglected.

In treating of this important subject, the author supposes his reader to be unacquainted with the doctrine of decimal fractions, but allows him the knowledge of vulgar arithmetic; he has, therefore, given a concise account of the methods of performing the several rules of that science, decimally; and concludes it, with the extraction of the square and

cube roots, in the latter of which he follows the method laid down in *Isaac Newton's* universal arithmetic.

He next proceeds to geometry, in which he shews how to construct five of the easiest and most useful problems; but does not define the terms of art used in them.

Mensuration is next considered; and here, he concisely shews the methods of computing the lengths, surfaces, and solidities, of such figures, as his subject required to be ascertained. Here he has given wooden cuts of the plane, and definitions of the solid figures, whose contents are required: at the end of this, he has given a rule to find the strength of any piece of timber, which is quoted from Mr. *Emmerson*, a gentleman who has obliged the public, with several curious and useful mathematical performances.

The proportions of the weights and diameters of bullets, and those of the diameters of guns, with the weight of their requisite charges of powder, are next clearly explained; and a rule given to find the quantity of powder, necessary to fill bombshells; which is illustrated by a table, quoted from a treatise of Mr. *Wm. Mountaine's*, F. R. S. relating thereto, and to the fuses fixed in those shells. To close this part of the subject, a table is inserted, from Mr. *Stone's* mathematical dictionary, to shew the requisite weight of powder, for mortars of different dimensions.

The following sheet contains demonstrations of some of the most useful theorems, in plane geometry, and trigonometry; these, we think, should have preceded the mensuration, some of the rules, there used, being here demonstrated.

A few definitions would have assisted the learner, in the reading of those; and (as the method used nearly resembles algebra) a page or two, concerning the nature and management of equations, might (as we conceive) have been advantageously introduced before them.

The disposition and use of a table of logarithms is the next subject handled, by which the reader may learn to shorten most kinds of arithmetical operations; and therefore we recommend the reading thereof, immediately after the extraction of the cube root; by which means the arithmetical part of the work will be dispatched, before the geometrical part is entered upon.

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The solution of plane triangles follows, and here the author has been more prolix, than in the former parts of the work; tho' it must be granted that he is not singular therein, most of the writers, on that subject, having proceeded nearly in the same manner.

The application of plane trigonometry, to the taking of heights and distances, which is next introduced, is of great importance to the engineer, and therefore copiously treated of; and the estimation of distances by the motion of sound, which is annexed, may, in many cases, be of singular service to him.

One of the above problems shews how to plant two batteries, to play on the faces of two bastions of a fortification, which gives the author occasion to define some of the terms, used in that art, but he proceeds no farther therein.

The author, having thus dispatched the requisites necessary to be understood, previous to the young engineer's attempting the art of gunnery, proceeds to define the terms made use of therein; he takes it for granted, that if the air did not resist the ball, after its discharge from the cannon, it would describe a curve, called the *parabola*; and lays down some of the properties of that curve, in the terms used by engineers: he gives some general rules, for obtaining the necessary *data*, on which calculations may be grounded, from experiments, as well as for managing the piece in different situations; he also gives the observations of, and methods practised by, some eminent engineers; and describes the structure, and properties, of cannons, mortars, petards, hawitzers, bullets, bombshells, and their fuses.

After these, he gives a variety of problems, concerning the forces and elevations of pieces of artillery, and the distances to which the balls, or shells, will (upon the former supposition) be projected, and these, in the different situations of level, ascending, and descending ground: these problems, and their solutions, are delivered in words at length, and illustrated by examples: after which follow some farther practical observations.

To oblige those readers, who would desire to look into the theory of projectiles, he gives an *English* translation of a theorem and problem, on that subject, given by the celebrated  
Mr.

Mr. Cotes, in his *Harmonia Mensurarum*; after which, he quotes, from Mr. Emmerfon's principles of mechanics, some scholia resulting from his computations; with which, the author says, the answers, to all the foregoing problems, have been found, exactly, to agree.

Having thus given, as much as seems necessary, on the subject, supposing the air to be a non-resisting medium; he quotes Sir Isaac Newton, and the late eminent Mr. Benjamin Robins, F. R. S. as to the resistance of the air and its effects; and gives some account of a latin memoir of D. Bernouilli's, printed in the second volume of the transactions of the Royal Society of *Petersburg*. From this, he has extracted three tables, containing the result of some curious experiments, made with guns and mortars, exactly placed in the perpendicular, of the times of the ascents and descents of an iron ball,  $23 \frac{3}{4}$  hundredth parts of an *English* foot in diameter, and of the heights, to which it was carried in air, and would have been carried in *vacuo*, when discharged with different quantities of powder: lastly, he concludes with the solution of a difficult problem, concerning the velocity of the ball, at the time of its discharge from the piece; which being more curious than useful, we shall content ourselves with the bare mention thereof.

Upon the whole, we think, that the authors, quoted in this work, are well chosen; the practical rules inserted, are clearly delivered, and the observations and examples annexed to them, are pertinent and familiar.

As to the arrangement of his materials, which we have ventured in some instances to disapprove; that might, perhaps, be owing to his great distance from the press, on account of which, he desires the readers excuse for some errors. And, as to the omission of some definitions, &c. that might have been of service to the more ignorant of his readers; it is an error too frequent with the learned, who are more apt to write for the perusal of learned persons, like themselves, than for the instruction of the unlearned: indeed his aim seems, by the other parts of the work, to have been the instruction of the ignorant; whence these may be supposed to have been omitted, rather by accident than intention: he is farther excusable,



cusable, by the brevity he seems to have prescribed to himself, for his whole treatise does not exceed eight sheets in duodecimo, with three copper plates. The design is certainly laudable, being intended, at this critical conjuncture, not only to excite in the public a desire of attaining some knowledge in this necessary science; but also, to assist them therein, at an easy expence.

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ART. V. PHILOSOPHICAL VISIONS. *Translated from the French, 12mo. Pr. 3s. Griffiths.*

THESE *visions* were written (as we are inform'd by the translator) by the *Marquis d'Argens*, author of the *Jewish Letters*, a work well known, and well received by the public: The little satyrical pieces before us, by the same hand, though many parts of them are superficial, and unequal to the rest, will afford some entertainment to our readers; as the sprightliness of a creative fancy, and the sallies of a fertile imagination, are apparently visible in almost every one of them. If we can not compare them with the golden dreams of *Homer*, they are at least preferable to the *ægri somnia* mention'd by *Horace*, and we cannot but rejoice, whilst our author's too wakeful countrymen are disturbing the peace of mankind, to find one honest *Frenchman*, who has *slept* for the pleasure and advantage of society.

The volume consists of *twenty-two visions*, in each of which some new thought is started, and concluded with the chapter, which occasions no disagreeable variety. As we are always glad rather to praise than censure, we shall select for our readers a few of those passages, which appeared to us most worthy of their author.

Vif. 2. We meet with the following characters of the *French* and *English* nations, which are certainly not ill drawn, with what degree of justice must be left to the determination of the public. 'The kingdom we were now in, (*says the author*) 'was that of the \**Changeables*: these people are descended (by 'an incestuous love) from the genii *fire*, and the goddesses of *levity*. They seldom remain two days in the same opinion; in other respects, they are polite, agreeable, and 'sprightly; but these qualities only serve to make their friends 'uneasy, at the little use they make of their understanding; 'and wish the possession of such fine talents might make them

\* The *French*,

' more

' more solid and rational: for their enemies frequently take  
 ' advantage of this inconstancy of temper, to expose them to  
 ' ridicule. During the first five days, that we were amongst  
 ' these people, we were obliged to alter the fashion of our  
 ' dress, six different times. One day, in particular, when  
 ' we imagin'd ourselves equip'd intirely in taste, we were much  
 ' surpris'd to find, by five o'clock in the evening, that we  
 ' were regarded as a couple of antiques, and, of consequence,  
 ' the rest of the day expos'd to the laughter of every company  
 ' we were in; for they, in general, love raillery to excess;  
 ' and tho' they behave with the utmost politeness to strangers,  
 ' they (thro' their love of, and propensity to, this vain foible)  
 ' take all opportunities to ridicule them. They look upon  
 ' themselves as superior to the rest of the world, and imagine  
 ' wit to be their appenage only; totally excluding every other  
 ' nation. This way of thinking disgusted my friend. "These  
 " people," said he, "are an hundred times greater *monkeys*  
 " than those of a little island, near *Apeland*, where we send  
 " all our countrymen who are disordered in their intellects.  
 " They jump, they gambol, whistle, and talk, all in a breath.  
 " They are agreeable, it is true; but they are pernicious:  
 " extravagancies of a facetious, engaging nature, are infinite-  
 " ly more dangerous than those that have a more serious turn.  
 " Let us fly, my dear friend," said the *Ape*, "let us fly from  
 " a country where inconstancy is, among high and low, an  
 " universal passion; where folly has graces even to seduce  
 " wisdom; and where the most rigid virtue is in danger of  
 " falling a sacrifice to a vicious gaiety."

' I consented to his request; and from thence we went to  
 ' the kingdom of \* *Libertines*. The name perfectly agrees with  
 ' the constitution of the people who inhabit it: they passio-  
 ' nately love liberty; but they carry that regard to such a de-  
 ' gree of extravagance, that, in order to be *free*, they are  
 ' slaves to the fear of *subjection*. In short, their *liberty* very  
 ' often better deserves the title of *libertinism*. Many of them  
 ' write, without any respect, against their sovereign: they  
 ' believe they preserve the deference due to their prince, if  
 ' they personally attack *only* his ministry, whom they often  
 ' treat with the most cruel contempt; believing so insolent a  
 ' conduct absolutely necessary, and essential to the liberty of

\* The *English*.

' their



' their country: nay, to that extravagant pitch has this un-  
 ' restrain'd, ungovernable passion hurry'd them, that they  
 ' have massacred each other in their civil wars, which have  
 ' been very frequent amongst them. One brother murders  
 ' another; while a father, perhaps, is plunging a dagger in  
 ' the bosom of his son. Hence, there are few families a-  
 ' mongst them, of whom some have not been hang'd, or  
 ' beheaded. They have naturally judgment and penetration;  
 ' they love the study of arts and sciences, and encourage phi-  
 ' losophy; which, however, only serves to improve their un-  
 ' derstanding, not to reform their manners: for as they are  
 ' naturally self-sufficient, their learning produces but very little  
 ' effect on their hearts and minds, which are, in general, too  
 ' vain to be susceptible of *good* impressions. They not only  
 ' despise strangers, but even hate them; generous and com-  
 ' passionate to those who really are objects, but jealous of  
 ' any thing that may reflect upon their honour; and yet,  
 ' what is a seeming contradiction, they have no idea of ho-  
 ' spitality; at least it appears, by their conduct, that they have  
 ' none. They delight in shedding human blood; and for  
 ' their amusement, encourage gladiators: are wise enough to  
 ' tolerate the practice of different religions, though they hate  
 ' those who differ from their establish'd opinion: and what  
 ' even exceeds credit, is, that the major part of them do not  
 ' believe, that what they profess, is better, or more conform-  
 ' able to truth, than what they hate in the profession of others.  
 ' In short, the *libertines*, considered in one respect, are a peo-  
 ' ple to be esteemed above any in the universe; but, in ano-  
 ' ther, are to be regarded as the most senseless and unhappy.  
 ' "Let us go," said my friend, to me, "from amongst a  
 ' nation whose conduct gives us room to doubt, whether we  
 ' should most esteem them for their perfections, or despise them  
 ' for their foibles."  
 ' In the eleventh vision, our author dreams, ' that the eyes  
 ' of all the human species were glass, and that those of many,  
 ' produced, in every respect, the effects of the microscope; to  
 ' these people the most trifling objects appear inconceivably  
 ' great; an ant, in their eyes, seems as tall as an elephant;  
 ' their minds, accusom'd to the largeness of the objects re-  
 ' presented

‘ presented to them, consider, also, all things as if they were  
 ‘ an hundred times more considerable than they really are.’  
 He then describes, with some humour, the absurdity of the  
 microscopists, who magnify every circumstance in life, and  
 contrasts them with another class of men whom he calls the  
*Concavists*, whose eyes are form’d (like the myopes glâsses)  
 concave on both sides, and every object appears to them much  
*smaller* than they really are; their minds are accusom’d to  
 think of spiritual things, as their eyes judge of the material.  
 There is something in this thought, which is striking, but  
 the author has not, in our opinion, been happy in his choice  
 of circumstances to illustrate it.

‘ I was firmly persuaded (*says he, Vis. XIII.*) that I had  
 ‘ no body. My soul (I thought) was in a great sea; in the  
 ‘ middle of which it swam, with many other spirits, that ap-  
 ‘ pear’d to be form’d like those little angels often represented  
 ‘ by painters, in their most celebrated pieces, having only a  
 ‘ head supported by two wings. I thought myself, also, con-  
 ‘ verted to such an one; and congratulated the liberty I en-  
 ‘ joy’d; which appear’d, to me, the state of perfect glory.’ He  
 then proposes, to a brother-spirit, to traverse the ocean, and  
 see if there were not other spirits to be found there, more or  
 less happy than themselves: ‘ accordingly (*says he*) having swam  
 ‘ some time, we perceiv’d a great space of sea surrounded by a  
 ‘ net, which made, as it were, a park, or inclosure, in the  
 ‘ middle of the waves: in this space were imprison’d a great  
 ‘ number of spirits, who appear’d, to me, so meagre and ema-  
 ‘ ciated, that I said, to my companion, ‘ these spirits have  
 ‘ somewhat the nature of our species; but it is, however, im-  
 ‘ possible, that theirs can be intirely of the nature of our souls.  
 ‘ Do you not observe how feeble they are? their wings are  
 ‘ so small, that they are scarcely perceptible: they cannot ele-  
 ‘ vate themselves in the air. Observe,’ continued I, ‘ how  
 ‘ they fall down into the water, when they attempt to fly.  
 ‘ That,’ says my companion, ‘ is not surprising. Do you not  
 ‘ see that there is a kind of grate which confines them like  
 ‘ prisoners in their habitation: they are surrounded, on all  
 ‘ sides, by fillets and net-work; so that they can neither swim  
 ‘ in the wide sea, nor fly in the open air.’

‘ The



‘ The moment my comrade had spoken thus, I observ’d  
 ‘ many of these captivated spirits pass their noses through the  
 ‘ intervals of the net-work ; which, I thought, testify’d their  
 ‘ eager desire of playing in (*i. e.* of regaining their) liberty : it  
 ‘ appear’d, also, that their ambition of flying in the air consi-  
 ‘ derably increas’d when they perceiv’d us ; but they fail’d in  
 ‘ all their attempts, and were forcibly drawn back to the middle  
 ‘ of the inclosure. We now beheld a woman suddenly arise from  
 ‘ the bottom of an abyss : she elevated herself a little above  
 ‘ the water, and approach’d the inclosure : she was arm’d with  
 ‘ a flaming torch. On a fillet, which was round the middle  
 ‘ of it, was written, *superstition*. Whenever she perceiv’d any  
 ‘ spirits put their noses without the bands, she ran to them, and  
 ‘ burnt them with her torch : nor dar’d any of these unfortu-  
 ‘ nate beings, after her appearance, venture to the edge of their  
 ‘ prison, for fear of the like punishment.’

We are informed, in an advertisement prefix’d to this work,  
 that it made its first appearance at *Berlin*, in the year 1746,  
 where the author had taken refuge, being threatened with a  
 prosecution for the freedom of his writings, a circumstance,  
 which our readers will not be surpris’d at, who peruse the  
 contents of his *fourteenth vision*, which is nothing less than a  
 most severe satire on his present *most Christian Majesty*, and  
 those whom it is equally dangerous to make free with, his  
 w——e, and his confessor.

‘ I saw a number of idols (*says he*) sitting in their chairs of  
 ‘ state, who had neither tongues, hands nor feet. When these  
 ‘ idols have any thing to say, the favourite, or principal do-  
 ‘ mestic, who is always behind the chair, advances, takes his  
 ‘ tongue out of his mouth, and puts into that of his master,  
 ‘ who then speaks just as the favourite judges proper : for as it  
 ‘ is his tongue that speaks, so it is his mind that dictates every  
 ‘ answer ; and my lord loses, with his tongue, the use of his  
 ‘ voice. When he wants to write, the same attendant takes his  
 ‘ hand from his arm, and fixes it on that of his master ; who,  
 ‘ accordingly, writes as he spoke : And if he has occasion to  
 ‘ walk, he makes use of the same faithful domestic’s feet.’

‘ But the most singular thing (*says our author*) which I saw  
 ‘ in this hall, was, a woman who was fighting, behind a  
 ‘ chair,

' chair, with a male *favourite*: *she* would have the idol make  
 ' use of *her* tongue, and the *favourite*, on the other hand,  
 ' would have the preference given to him. After an obstinate  
 ' and dubious combat, the woman conquer'd her adversary,  
 ' by the assistance of a *priest*, to whom they gave the title of  
 ' *my lord's director*; who, being join'd with her, by his auxi-  
 ' liary aid, gave her the power of overthrowing her enemy.  
 ' When the other attendants beheld the fall of their chief,  
 ' they ranged themselves on each side of the woman and the  
 ' director. I cou'd see them earnestly flattering alternately,  
 ' by their gestures and discourse, the *mistress* and the *priest*.  
 ' They gallanted with her; with him, they were bigots; and  
 ' form'd, as it were, a species of worship compos'd of co-  
 ' quetry, libertinism, dissimulation, and hypocrisy. These  
 ' equally ridiculous and grotesque objects struck my senses so  
 ' as to awake me; and I reflected, that those people are ex-  
 ' tremely happy, who are govern'd by a prince that makes  
 ' use of his own tongue, and his own hands; and is neither  
 ' directed by his ministers or mistress.'

In the *fifteenth vision*, we meet with a conversation between  
 Mr. *d'Argens*, and the celebrated *Racine*, wherein the modern  
*French* writers are treated with ridicule and contempt, if our  
 readers are desirous of knowing our author's sentiments on  
 this head, we must refer him to the book itself.

In the 17th vision, our author transports himself to the top  
 of *Parnassus*, in search of the muses; instead of whom, he  
 meets with *envy*, *avarice*, and *folly*, who, it seems, have drove  
 away the old inhabitants, and reign in their stead. Envy pre-  
 sides over the modern *poets*, avarice inspires the *historians*, and  
 folly finds matter for the *novellists* and *news-writers*. Thus  
 far is picturesque, what follows in this vision is but indifferent.

The next presents us with the *temple of fame*; crowds of  
 people flock to it, and a guard is placed at the door, to de-  
 mand of every one, an account of the qualifications necessary  
 for their admittance; 'Wherefore,' says one of the guards,  
 to a man of the sword who approach'd the bar, 'pretend  
 ' you to go to the temple?' 'Because,' answer'd he, 'I  
 ' have had ten quarrels, from all which I have extri-  
 ' cated myself with dexterity. I have never suffered the  
 ' most



“ most slight affront : Of ten duels, in which I have been engaged, and in which I had six times the advantage of killing my enemies, seven were occasion’d only by disputes, which, in reality, were but trifles, and no ways impeach’d my honour : But I love glory ! she has ever excited my respects, and I have only sought *fame* in all my actions.” ‘ I made no doubt but they would treat this hectoring ferocious bully as a fool, and shut the bar against him ; but I was much astonished, when I saw them open it, that he might proceed on his march, and enter the *temple*.’

The same humour is carry’d on in the successive appearances of a magistrate, an author, a painter, a divine, a woman of quality, a citizen’s wife, a lady abbess, an opera-singer, a courtier, and a hackney-coachman ; who are all admitted after their several pleas, and for the same reason as the first, *viz.* on account of their demerits, and the badness of their characters. Our author should therefore, in our opinion, have call’d it the temple of modern or false fame, which we apprehend would more forcibly have pointed out the ridicule. This chapter ends with a quotation from Dr. Young’s *Universal passion*, which we suppose is added by the translator.

*Vision the twentieth*, the last and longest, introduces *Mercury* holding the book of destiny. It appears pretty evidently from several parts of this vision, that our author thinks very freely : he observes ‘ that the strongest argument in favour of scepticism is, without doubt, that which has been built on that wanton variety of opinions, which has serv’d as the basis to the credulity of the principal chiefs of sects : which opinions are not only diametrically opposite to one another, but also contrary to the most conspicuous and intelligent notions.’

He then ridicules the several systems which have appeared in latter ages : for a specimen we shall lay before our readers his opinion of our great philosopher’s hypothesis of *attraction*.

‘ Some (*says he*) have given to matter an occult quality, of which they neither know the cause, or essence. By means of this quality, which they call *attraction*, the planets are suspended in an immense void : The sun, which is their common centre, draws them to him by his attractive power ;

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‘ the planets, on the other hand, have in themselves a centri-  
 ‘ fugal power (another occult quality,) which repels them  
 ‘ from the sun: Now as in this opposition of the attractive and  
 ‘ centrifugal powers, the planets can neither be more drawn to,  
 ‘ or more repell’d from, the sun; they, in themselves, create  
 ‘ a third occult quality. Thus, by means of two occult vir-  
 ‘ tues, of which they not only cannot comprehend the pos-  
 ‘ sibility, but of which reason demonstrates the impossibility,  
 ‘ they pretend to explain the course of the stars, and almost  
 ‘ all the phænomena of nature.

‘ This, however, it must be own’d, is an amusing system :  
 ‘ It makes us think, that the planets have the mind, and  
 ‘ assume the airs, of a young coquette. Their first lover  
 ‘ would draw them to him; the second would also preserve  
 ‘ them to himself: But they, neither regarding the one nor  
 ‘ the other, cohabit with a third; yet they are all pleas’d,  
 ‘ and remain in union and accord. So, also, are the stars.  
 ‘ The Sun attracts them; their centrifugal force removes  
 ‘ them from him: Thus they neither approach their centre, nor  
 ‘ are remov’d (as they might be, were either property the least  
 ‘ predominant) to an infinite distance from it: But assume a  
 ‘ third degree, which preserves them in a constant circular  
 ‘ motion. By this little caprice, or coquetry, equally shun-  
 ‘ ing the roads that lead to or remove from the sun, the  
 ‘ planets are dispos’d to submit to the general laws of nature;  
 ‘ by which, if one body were independent, and not restrain’d  
 ‘ or suspended by another, it would fall in a straight line that  
 ‘ would remove it from the centre of its motion. For if the  
 ‘ planets had not been subservient to this law, receiv’d and  
 ‘ adopted by all the philosophers in the oeconomy of the uni-  
 ‘ verse, they would have long since lost their circulatory mo-  
 ‘ tion; because they must have been drawn according to the  
 ‘ ordinary law, in a straight line, and have fallen into, and  
 ‘ been annihilated in, some of the fixed stars.’

Our author is of opinion that almost all the tenets, &c. of  
 modern times, are no more than the modernis’d systems of  
 the antients in new terms. Mankind have but a certain  
 number of ideas, and all that they can do, is but to express  
 them different ways; when at the bottom, they are all the  
 same.



same. This he endeavours to prove by quotations, comparisons, &c. and concludes his observations on this head, by acquainting us that he is thoroughly convinced, 'that the only true and undoubted axiom is, that *the sun sees not, nor ever will see in his course, any thing that is new to him.*'

It would be injustice to the public, in our account of this author's performance, not to animadvert on the apparent depravity of his principles; as several parts of this work manifestly indicate a contempt of religion, tho', to a candid protestant, the persuasion in which he was educated, will plead greatly in his favour. On that consideration we shall spare Mr. D'Argens, and only quote what follows; which is extracted from the last vision, where *Mercury* is brought in to speak thus.

"*Jove* (*says he*) would also make me the negotiator of his  
 "secret pleasures; and, to give an honourable name to this  
 "employment, he gave me the commission of *messenger to the*  
 "*gods*. Since that time, the princes of the earth, who are the  
 "images and representatives of the gods, have imitated the  
 "example of my father *Jupiter*; and hesitate not to decorate,  
 "with pompous titles, those who occupy, under them, the  
 "same employments which I exercise on *Olympus*. But I forget, while I am talking with you, that I must go to convey  
 "to the shades a number of souls, who wait but for me to quit  
 "their corporeal prisons: this is another of the attributes of my  
 "office. It is I that convey the souls among the dead, and occasionally draw them from thence. "But tell me," said I  
 "to *Mercury*, "do you really ever take any souls out of the  
 "shades, to convey them into the light of heaven?" "My  
 "Friend," answer'd the God, "that has yet never happen'd:  
 "but it is necessary, in the mean time, to persuade mankind  
 "that I have that power: for should they know that in reality  
 "I can do them not even a single benefit after their death; the  
 "relations that survive them would make me no libations; not a  
 "single sacrifice would be offered on their tombs: and on what  
 "must the priests of the Gods of the *Manes* live? and indeed,  
 "of all the other divinities, to whom mortals only pray that  
 "their souls may be favourably received, and soon elevated from  
 "the empire of *Pluto*? I myself should lose a great deal, were  
 Z 2 "mortals

"mortals to be made thus wise." "I understand you," said I; "half of your honours are only founded on the false ideas which men have of your power and credit."

The first part of this quotation visibly alludes to the *Pope*, whom our author is very welcome to laugh at, but the latter, we are afraid, is meant to jest on a more serious subject, and seems, if we mistake not, to glance at the immortality of the soul, which this writer wou'd make us believe is a doctrine he can give but little credit to.

The *French* author is not much oblig'd (as indeed few authors are) to his *English* translator. We meet with the words, *appennage*, *foiblefs*, *tinted ideas*, *propell'd*, *condemnable*, *misanthropes*, *tranquilly*, *emanate*, *legerity*, *septentrion*, *orient*, and *occident*, *devastated*, *bilious*, and many others of this kind. To what language these most properly belong the translator best knows, most certainly not to our own.

We are sorry to add that this book is most shamefully inorrect in the printing. We read of the \* *Desperaux*, (p. 114) the *Corneils*, the *Molliers*, the *la Fontains*, and amongst the list of men celebrated for arts in the last vision, we find *Correge*, *le Sener*, *Pauffin*, and *Andran*, names which were never heard of before. There is likewise an infinity of false spellings in other parts of the book. We hope the publisher will be more careful in his next edition.

ART. VI. *The History of two Orphans*, in 4 vols. 12mo. By William Toldervy. Pr. 12s. Owen.

Sic est faciendum, ne contra naturam universam nihil contendamus, ea tamen conservata, propriam sequamur. CICERO.

Eye Nature's walks, shoot foliy as it flies. POPE.

IT is impossible to conceive any thing more stupid, incoherent, and indelicate than the four volumes, which Mr. Toldervy, not having before his eyes the fear of shame, has here presented to public view. The two orphans *Heartley* and *Richmond*, neither entertain, nor interest us in their behalf; and they are married at the end of the 4th volume; the former to Miss *Honeyflower*, the latter to Miss *Browntree*; after having been carried through various scenes, for they cannot be called adventures,

\* Instead of *Despraux*, *Corneilles*, *Molieres*, *la Fontaines*, *Correggio*, *le Sugar*, *Pouffin*, *Audran*.



adventures, wherein they neither please nor affect: Mr. Toldervy speaks of this performance in one place, as if compiled by more writers \* than one; and by the respected manner in which he makes mention of one Mr. Rolt †, from whom he quotes some miserable lines on Sir Watkin Williams Wynne's death, we should be apt to think the aforesaid Mr. Rolt, was one of his coadjutors. Here follow a few of the lines in proof of our assertion:

- " From lords of commotes, to the hind who tends
- " The flock, or herd, that grave Moillenny hills,
- " Ruthunia, Denbigh, and Devana hail
- " Their Watkins welcome; o'er the nectar bowl,
- " Or flowing glass, with him a length of years:
- " The shouting many join their hoarse huzzas
- " Tumultuous; even lisping infants strain
- " Imperfect accents in the loud acclaim!

Here's grammar, sense, and poetry for you, not, perhaps, to be easily matched! but for a taste of our novel writer's talents of humor, and his great delicacy, accept the following passage:

' On the Sunday afternoon, which happened last before this period, the parson, as was his custom, in a field near the church, was engaged with an expert fellow at cudgels: the bells had rung for a considerable time, and Mrs. Honeyflower being come, his clerk stepped up to him, and pulling him by the sleeve, said in a low tone, " Sir, the ladies are come;" but the parson having met with his match at play, did not take notice of the clerk, who after a short pause stepped up to him again, repeating the same words; when the priest turning to him, said, " Well, prithee don't be in a hurry, I'll come when the next bout is out." He did so when that period came, and proceeded through divine service tolerably well, 'till he came to expatiate on the second division in his sermon; when a poor woman happening to have a child which cried a little, he stopped on a sudden, and called out aloud in these words, " D'ye hear? if you don't take that child away, I shall leave off preaching:" on this another woman answered him to this purpose, " Sir, I have spoke to his mother two or three times, and she says that she will not take it away." The parson immediately turned about, took down his hat, pro-

nounced

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\* Vol. I. page 89.

† Vol. II. page 198.

‘ nounced the 14th ver. from the 14th ch. of the second epistle  
 ‘ to the *Corinthians*, and instantly left the pulpit, church, and  
 ‘ congregation behind him.

‘ We now shall return to blind *Jack’s*, where the excise-  
 ‘ man proposed having, what in that country is called butter’d-  
 ‘ ale, which the parson agreed to, and each had a pint-full made  
 ‘ hot. *Rhombus* stripp’d off his cloaths, and was furnished with  
 ‘ others, at least till his own were dried; for which purpose they  
 ‘ made up a good peat fire; and the latter, after drinking his  
 ‘ liquor, was somewhat better. The parson too drank his  
 ‘ share, but his stomach being refractory, it soon returned; he  
 ‘ caught it in the vessel, and drank it again: but his stomach  
 ‘ continuing obstinate, it returned a second time, and he as care-  
 ‘ fully received it in the pint as before, holding it in his hand,  
 ‘ when he became quite sick: at this instant, a fellow came by  
 ‘ following of horses, which were laden with coals, “ Here,  
 ‘ my lad, said the parson, dost love butter’d ale?” “ Yes, sir,  
 ‘ God bless you,” cried the fellow;” “ Here then, returned  
 ‘ the parson, drink it up, my lad, for thou art very welcome to  
 ‘ it.” The fellow took off his hat with his thumb and the first  
 ‘ finger of his right-hand, and dropping his hat a little behind,  
 ‘ scratched his head with the other three fingers, as is customary  
 ‘ in that country; and taking the pint from the parson, drank  
 ‘ the liquor off; gave the pot to the parson again, who, setting  
 ‘ his hands to his sides, said, “ Well, my lad, how dost like it?  
 ‘ does it lay well on thy stomach?” “ Yes, very well, I  
 ‘ thank you, sir,” replied the fellow: “ B—G—d” (for he  
 ‘ could not swear) cried the Parson, “ I am glad of it, much  
 ‘ good may do thee; for it has been twice already in my sto-  
 ‘ mach, but it would not stay there at all.” “ In an instant the  
 ‘ man grew pale; he was seized with a trembling, threw that  
 ‘ into the road, which Mr. *Drill* had been so careful to save,  
 ‘ and departed, cursing the parson for a nasty son of a b—h.’

It is not long since Mr. *Toldervy*, in conjunction with  
 some other proficient in the *Bathos*, disoblged the world with  
 a collection of old epitaphs, and inscriptions upon tomb-stones;  
 this is a point of learning in which he is deeply skilled, as he  
 has shewn in the *Orphans*; where, by way of novelty, we find  
 many monumental inscriptions; together with several songs,  
 lugged



lugged in without rhyme or reason; and set to music; nor can we say much for the composition, except the *epithalamic ode*, at the end of the 4th volume; in which Mr. *W. Howard* has manifested some genius. We shall quote the words of one of the songs, and so close this article; it is an humble imitation of *Sternhold*.

I.

“ Near to a silver purling Stream,  
 “ Whose waters gently flow;  
 “ Whose waters, &c.  
 “ The Nightingale shall chear my soul,  
 “ And eke my heart also.  
 “ And eke, &c.

II.

“ No harm shall hap unto me then,  
 “ Or danger be me near,  
 “ Although my foes do go about  
 “ To compass me with fear.

III.

“ There I right well will sleep and sing,  
 “ And evermore will say,  
 “ Welcome thou sweet returning spring,  
 “ For ever and for aye.

IV.

“ And best, and most, will love my friends,  
 “ Which shall me well become;  
 “ But men of mean sinister ends  
 “ Will hate both all and some.”

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ART. VII. *The MONITOR: Or, British Freeholder. From August 9, 1755, to July 31, 1756, both inclusive. Pro Rege et Grege. 8vo. Pr. 6 s. Scott.*

**T**HIS volume, composed of detached papers, which were published weekly, is dedicated to the ninety-four honourable and worthy members of the house of commons, who voted in the last sessions of parliament against addressing his majesty to bring over the *Hanoverian* forces into this kingdom.

The dedicator tells us the work was originally planned by *Richard Beckford*, Esq; late member for *Bristol*, and alderman of the ward of *Farringdon* without, in *London*. This poor unhappy nation derives some comfort from the labours of such

worthy patriots. If they cannot prevent her ruin, they at least sympathize with her in her affliction; though the worthy alderman is now no more, thank heaven all his family is not extinct. We can still say with *Virgil*, when he talks of the golden fruit—*uno avulso non deficit alter*. *Jamaica*, that *Hesperian* garden, has produced more than one pine-apple of public virtue; and we sincerely congratulate our country on the improvement of that important colony, which not only furnishes *Britain* with rum, sugar, coffee, and cotton; but also supplies it with patriots and politicians.

We are made acquainted with the plan of the *Monitor*, in the following apostrophe. ‘In this paper, O gentle reader! think not yourself disappointed, if you meet with no sarcastical reflections upon majesty; no seeds of disaffection sown; no imputations to persons, without evident facts, or strong probabilities to support them: here are no attempts to weaken the hands of government; no wilful misrepresentations of men or measures, or the least design to impose upon the understanding of the people. On the contrary, you will find a dutiful regard shewn to the prince upon the throne, without fulsome and foolish flattery; a true zeal for a protestant succession, and for a religious observance of the act of settlement; a manly reprehension of ministers, when they do amiss; a modest panegyric upon them, when they act wisely; which proves, the controversy is not about men, but measures, and that party was intirely out of the design. And as we are always ready to offer the proper incense of praise to able and honest men, who preside at the head of affairs; so weak or wicked ones must not hope to escape our notice; for the *Monitor* will not fail to give the people the alarm in time; that, if possible, they may prevent their final ruin.’

How far the authors of this paper are qualified for the task they have assumed, will appear from a few specimens of their capacity, on the different heads of writing; political sagacity, historical knowledge, poetry, and wit. The *Monitor* has such a redundancy of figures in writing, that in the first number we find him a goadsman to stimulate his lethargic countrymen; a surgeon, to search and cure the wounds of the nation; an exorcist, to destroy the delusive effects of magic sounds; a bricklayer, to repair



pair the breaches within our walls; a folderer, to unite our divided countrymen; a reformer, to restore the integrity of government; a gardener, to root up corruption which, from a plant, becomes all of a sudden a source or fountain from whence all our domestic evils have sprung; and then is as suddenly metamorphosed into a ministerial system; but this system reverts into a tree producing baneful fruit. He is a jailor, to emancipate the king from the shackles of an arbitrary administration; a commissioner for the turnpikes, to open those roads that lead to glory; a beef-eater, to guard his fellow-citizens against the incroachments of power; and an anatomist, to dissect the views of those zealots of party, who impudently call themselves the friends of the government, whilst they act in opposition to the principles of it.—The *Monitor's* politics are generally sound; though we imagine he is a little mistaken in his principles, when in number 5, he insists upon our detaching ourselves altogether from the affairs of the continent; and affirms, that it is neither the interest nor the intention of *France* to possess the Low-countries. The conquest of *Flanders* would necessarily be attended with the subjection of *Holland*, in which case *France* would undoubtedly become the greatest maritime power in Christendom. The reflections, however, are just in the main; but they are at the same time trite and hackneyed, so as to have lost all effect upon the public, and the style is for the most part insipid and *verbose*: inflated with gigantic metaphors jumbled together in the utmost confusion and impropriety.

With respect to his historical knowledge, we cannot say much in his commendation. He affirms (N<sup>o</sup>. 12.) that *Julius Cæsar* only peeped into *Britain*, and was driven off with considerable loss, and that he did not conquer one county. Whereas in fact *Cæsar* penetrated into the heart of the country, defeated the *Britons* in several engagements, vanquished *Cassivelaunus*, plundered his town, compelled him to submit and pay tribute, and returned to the continent unmolested. Nor is he more fortunate in asserting, that the *Britons* baffled the *Romans* for three hundred years, and that these last never gained one decisive battle in *Britain*. Besides the great victories obtained by *Julius Cæsar*, *Aulus Plautius*, the lieutenant of *Claudius*,

*Claudius*, defeated *Caractacus* and his brother in three successive battles. *Ostorius Scapula* struck a decisive blow against *Caractacus*, whom he took and sent prisoner to *Rome*, with his wife and family. *Suetonius Paulus* totally defeated the *Britons* under *Boadicea*; and *Agricola* finished the conquest of *South Britain* in the year of *Christ* 78, one hundred and thirty-three years after the landing of *Julius Cæsar*. The *Monitor*, speaking of the *Saxons*, says, he hopes never to see the time when *Britain* shall again trust to an army descended from that perfidious race. Here Mr. *Monitor*'s aversion to subsidy-treaties seems to have swallowed up his recollection; otherwise he would have remembered that we ourselves are the descendants of that very perfidious race: that we owe not only our natural existence, but also our constitution to that perfidious race; and that the best and most glorious of our monarchs are the offspring of those perfidious invaders. Mr. *Monitor* gives us to understand that *William the Norman* was assured of many friends in *England*; that he fought against a usurper, who fell in the battle, and left him without a competitor. Now all the histories which we have perused, declare that he had not one friend in the kingdom of any consequence; that *Harold* was greatly beloved by his subjects; and that he was survived by *Edgar Atheling*, the real heir of blood, and the darling of the *English* people—He mentions the destruction of the *Spanish Armada*, as the effect of *English* valour; whereas it was owing to storms and other unforeseen accidents. He says twenty thousand men were thought a sufficient strength to dispute with the enemy on the shore, if any should escape the fleet: but, in fact, *Queen Elizabeth* had raised three armies consisting of more than three times that number, besides the militia along the coast, which was armed for the occasion.—

We now come to consider the poetry and wit of the *Monitor*, in which he shall speak for himself. At the end of the 47th number we find the following advertisement:

‘ O yes! O yes! O yes!

‘ Whereas two ADMIRABLES with a strong squadron of  
‘ men of war, belonging to a certain *European* potentate, have  
‘ lately disappeared, and to the great surprize of all the good  
‘ people of this nation, have not yet been heard of;

‘ Whoever



‘Whoever can give any satisfactory intelligence concerning  
‘them, and will apply to the sign of the anchor and hope near  
‘*Charing-cross*, shall be rewarded with the brains of a Sea Lion,  
‘a jowl of *Newcastle* Salmon, and a *Fox’s* brush.’  
His poetical talents will be seen in this morceau.

‘*The* TIMELY ADVICE.

‘Speak out, speak loud, for now’s the time or never.  
‘Too long you’ve silent seen your fate creep—on—  
‘By speaking *now* things ’chance may be retriev’d:  
‘At least a stop to ruin may be put.  
‘A short while hence may be no time to speak,  
‘When *France* has slipt her wooden shoe upon you.  
‘Another loss like this will blast all hope:  
‘A loss replete with mischief, shame and woe!  
‘But sure the evil can’t be shun’d, unless  
‘You instantly get *m\*n*, and *measures* chang’d.  
‘*Men* seemingly determin’d to destroy you,  
‘And give up all, by peace-meal, to the foe,  
‘(What surer proof than this you have before you?)  
‘Rather than part with power; quite resolv’d  
‘That if *they* fall, the *nation* shall fall with them.  
‘A cursed scheme from year to year pursu’d,  
‘Tho’ *others* hid, what *these* don’t fear to shew.  
‘Then raise your voice, till liberty awake,  
‘Nor cease to cry aloud, till justice hear;  
‘And bring all daring traitors to the block:  
‘That you and they mayn’t perish both together. ZZ.

The number is clinched with another piece of humour.

‘ADVERTISEMENT.

‘Whereas the warehouse of Mr. *John Bull*, merchant, si-  
‘tuated between the *Straits of Gibraltar* and the *Gulf of*  
‘*Lions*, has been lately robbed of a very large quantity of naval  
‘stores and other effects, by a parcel of baboons, owing, as  
‘he apprehends, to the treachery or neglect of either *Tom*,  
‘*Jack*, *George*, *Philip*, *Harry*, or some other of his servants:

‘Whoever can give any certain intelligence of the servant  
‘who left the warehouse-door open, and will apply to the  
‘Cock in the Pit near *Whitehall*, or to *John Ketch’em*, Esq; at  
‘the sign of the Ax and Block near *Great Tower-Hill*, shall  
‘be rewarded with a piece of the best superfine broad cloath, an  
‘article poor Mr. *Bull* fears he shall not much longer be per-  
‘mitted to deal in.’

If the *Monitor* is not *monitoribus asper*, we would advise him to renounce for the future all connection with wit, humour, and poetry : these are flowers that do not thrive in a political soil. He will do well to consider *quid valeant humeri*, and to fix in his memory this couplet of *Horace*—

*Protinus ut moneam, (si quid monitoris eges tu)  
Quid de quoque Viro, et cui dicas, sæpe videto.*

ART. VIII. *Morality and Religion essential to Society. A Sermon preached at the Assizes held at Leicester, on Thursday, August 12, 1756. By Ralph Heathcote, A. M. Published at the Request of the Sheriff and Grand Jury. 8vo. Price 6 d. Payne.*

THIS sermon is, in our opinion, one of the best we have met with since the commencement of our *Review* : It is written in a plain, easy, and perspicuous stile, without pedantry or affectation : Every sentiment arises naturally from the subject, and is closely connected with the words of the text : Method is observed without tedious division and subdivision, and the whole so conducted as at once to convince, and to persuade. But let the reader judge for himself by the following imperfect sketch of it.

The text is taken from the sixth chapter of *Micah*, ver. 8. *What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?* Which words Mr. Heathcote observes, will be found to exhibit an exact and regular plan, and to contain a summary of religious and civil duty. To *do justly*, is the basis of all social virtue, the cornerstone of *society*, which cannot possibly exist where a savage violation of *justice* is predominant ; but although to *do justice* is necessary to the *being*, yet will it not of itself suffice to the *well-being* of *Society*. The Prophet therefore hath wisely directed to *love mercy*. Mr. Heathcote, after illustrating and explaining the nature of those two important duties justice and mercy, proceeds to observe, that the necessity of these virtues is a truth which may easily determine our understandings, but it will not so easily determine our wills : It may subdue and conquer our reason, but it will not, of itself, subdue and conquer



quer our appetites and passions. Hence the want of some stronger principle, founded in the authority of a superior, to control and restrain their violence; some sanction, to enforce the practice of justice and mercy.—Now this principle or sanction being nothing but the power of religion; the Prophet therefore exhorts, in the last place, *to walk humbly with God*: and this comprehends our religious duty.

He then shews the necessity of *religion*, for the enforcement of *civil* duty. Because were religion excluded, the only ties which would remain to preserve justice and mercy are, first, the written laws of men; and secondly, the unwritten laws of reason and conscience—both which he proves by very good arguments as totally insufficient; and thence very justly concludes, that the *laws of God* alone can remove every difficulty, as *they* censure not only our actions but even our wills, not only our foulest misdemeanors, but the very thoughts which give them birth.

‘ Thus (*says he*) the plan, laid down by the prophet in my text, becomes intire and complete. *To do justly and to love mercy*, includes our civil duty: *to walk humbly with God*, includes our religious. Morality and religion, then, appear to be the great foundation and safeguard of society: and they are *equally* necessary to support and protect it, because *equally* necessary to support and protect each other.’

Mr. *Heathcote* further remarks, that as morality cannot subsist without religion, so neither can religion without morality. What this sensible author says concerning the separation of these, we shall give our readers in his own words.

‘ The folly (*says he*) of separating morality and religion, and the inconveniencies, which attend so unnatural a procedure, may in some measure be exemplified, by what is now passing in our own age and nation. For it happens unluckily, that we have at this time two considerable parties amongst us, who are shamefully guilty of the separation complained of: who espouse morality to a contempt of religion, and who espouse religion to a contempt of morality. Under the former, may be comprehended the greater part of those who disbelieve the truth of revealed religion: under

‘der the latter, enthusiasts and fanatics of every denomination.

‘Now the mischiefs, done to society by both these tribes, are alike fatal and destructive of its being. They, who despise religion, however they may in words extol morality, do, as we have seen, in deed subvert it. For, by depriving it of that, which is its only security, they render it often ineffectual, but always precarious.

‘No less injurious to the body social are enthusiasts and fanatics, who degrade morality to do honour to religion. The religionist is usually so fixed upon the things above, that he is apt to overlook the things below; and so taken up with his duty towards God, as sometimes to forget his duty towards his neighbour.

‘Experience has ever shewn, that, the moment a man quits reason, he becomes a prey to fanaticism. Then every conceit, which a wild and disordered imagination can suggest, is the fruits of the Holy Spirit; is, infallibly, pure religion; and pure religion, being the cause of God, must be maintained and propagated at all adventures. For this—the religionist will (as he has ever done) grow noisy, turbulent, and seditious: will not scruple, when it is in his power, to overturn government, and lay whole kingdoms waste: will break through all the bonds of justice, remain inexorable to the cries of mercy, and, under the delusion of serving God, count it glory to destroy his creatures. Here society, we see, will be demolished to its foundations; and men as effectually forced into a state of nature by religion without morality, as they were, in the former case, by morality without religion.’

We have the more readily taken this opportunity of quoting *Mr. Heathcote's* sentiments on this subject, as they intirely correspond with our own, and may possibly be of service in promoting the extirpation of the many frantic visionaries and idle enthusiasts lately sprung up amongst us, who are taking so much pains to pull down the statues of learning and science, and raise up *Gothic* altars to ignorance and barbarism.

ART.



ART. IX. *The Life and surprizing Adventures of Crusoe Richard Davis. In two Volumes. 12mo. Price 6s. Bound. Noble.*

OF all the innumerable pieces of the novel manufacture which have proceeded from the warehouse of Mr. Noble, this production seems to be of the least flimsy texture. The style, though in many places, affected, aukward, and incorrect, is not without nerves and spirit; the colouring is warm: there is a wildness and enthusiasm in the painting, though the figures are generally fantastic; and there is something in the story which interests the reader even in spite of his own judgment.

*Richard Davis*, the orphan son of a poor curate, engages in a voyage to the *Greenland* fishery: goes ashore with some of his companions to shoot wild bears: he and *Will. Cutts* are bewilder'd in a wood, and losing the line of direction, instead of returning towards the sea-coast, penetrate further into the country. Being obliged to fix their habitation in that desolate country, they catch fish, kill bears, and make an icehouse, in which they spend the winter. Next summer, they become acquainted with a naked man and his wife, who conducts them to another part of the country called *Quavava-droffoid*, where they are kindly entertained by the inhabitants. After having stayed a considerable time in this happy republic, the abode of plenty, peace, and innocence, *Davis* happens to cross a ditch into a floating island, which immediately parts from the continent, and divides him from his dear friend *Will. Cutts*. He sails the Lord knows whither in this enchanting paradise, which is stocked with a vast profusion of the most exquisite fruits and herbs. Having traversed this delicious island, he finds it adjoining to a barren country, the inhabitants of which, to the number of seven hundred, came to gather the fruit, after having sung a hymn of thanksgiving to Providence for this annual provision. These people, who are but four feet in stature, receive Mr. *Davis* very cordially. He lives a whole year with one *Fllugh*, a good-natured man, who tells him, that the floating island arrives once a year upon their coast, and

and tarries a certain number of days. Our traveller, thus informed, takes an opportunity to embark again upon it, next year, in hope of being carried round to the land of *Quavavardroffoid*, where he had left his companion. After strange peregrinations, the island halts in a cold country covered with snow. *Davis*, having ascended a hill, enjoys the prospect of a delightful vale, in which he wanders about till night, when in returning to his island, he perceives, in a wood, several seeming shrubs about six feet high, that appear to be in full flower by the variety of colours they display, even by moon-light. Endeavouring to pluck a leaf from one of these shrubs, his ears are astonished with a dismal shriek, and all the shrubs vanish. *Richard*, falling asleep, is visited by the spirit of his father, who tells him, he is appointed by Providence to convert those people whom he mistook for shrubs, and ordains him a priest for that purpose. Next day he finds one of them lying in his way, in the agonies of death, he examines the body, which is covered with beautiful feathers; relieves the creature with some of his fruit, extracts a thorn from its foot, and perceives it to be a beautiful female. His humanity and tenderness produce such strong sentiments of gratitude in the breast of this amiable savage, that she will not leave him, and they embark together upon the floating island. She becomes a Christian, and being informed of his vision, persuades him to return to her country, where he acts as king, priest, and legislator. He marries his companion, though not till after she had plucked up all her feathers by the roots; for, while she continued fledged, he could not help thinking there was something of the brute in her composition; even after she had given repeated proofs of uncommon capacity, and displayed all the virtues of humanity. We cannot help thinking *Mr. Richard Davis* was a little too scrupulous on this occasion. Another person would have been apt to look upon her feathers, which were beautifully variegated, as an additional ornament to her body: he would have compared her with the idea we have of celestial beings, and while he clasped her to his arms, imagined he held a real angel in his embrace.

Our traveller, finding it impracticable to work without materials, has recourse to a tempest, which not only throws on shore



shore a sea monster, in whose maw *Davis* finds a *Dutchman* well stored with necessaries; but also dashes upon a rock a ship loaded with the very tools and cargo which he wanted. Then he builds a town, makes his people happy, and lives among them, until he sees his children married and settled in this new colony, which he had denominated the land of *Ascension*. At length he and his beloved spouse are taken by pirates and hurried on board of a ship which is commanded by his old friend *Will. Cutts*. They sail to *Corea*, from whence they procure a passage to *Bornea*, and there embark on board of a coaster for *Bengal*. One of the passengers endeavours to debauch *Mrs. Davis*; a tumult ensues, and our traveller, with his wife and friend, is landed on a desolate coast, though not without the merchandize belonging to *Cutts*, amounting to considerable value. They find a subterraneous habitation within a mountain, where they live pretty comfortably, until they are taken on board of a *Spanish* ship that happens to be stranded on the shore. In this vessel they are conveyed to *Cadiz*, from whence they sail in an *English* vessel to *London*, where *Will. Cutts* bestows upon his friend two thirds of his fortune, amounting to something more than four thousand pounds. *Davis* settles in *Westminster*, and in about three years after his return to his native country, loses his dear wife, who dies like a pious Christian.

In order to do justice to the author of *Richard Davis*, we will insert a quotation as a specimen of his stile, and choose one of his most picturesque descriptions.

‘ I had not made my way far into these bushes, before I  
‘ found myself so entangled by them, that I could scarce stir  
‘ backwards or forwards, till after some struggling, I broke  
‘ loose again; when spying a little sort of path, I thought, by  
‘ passing along that, I might probably avoid the like mishap:  
‘ so that I made the speediest passage into it that I well  
‘ could, when I proceeded with far more facility than before;  
‘ but had scarce moved fifty paces in it, before I almost stum-  
‘ bled upon one of the very creatures, that had so surprized  
‘ me the foregoing night.

‘ It lay stretched at its length upon the ground, like a large  
‘ parcel of ruffled feathers, very long most of them; and

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A a

‘ then

‘ then, indeed, I took it for a bird, though upon a still closer  
 ‘ view of it, I could discover no parts it consisted of, or any  
 ‘ thing else but feathers.

‘ So, thinks I, now I have happened upon one of these crea-  
 ‘ tures dead, there can be no further fear of mischief from it,  
 ‘ and I may have leisure enough to examine, what reason I  
 ‘ had for the concern I was under last night, at the sight of  
 ‘ one or two of them.

‘ I set up my gun against a bush, and then undauntedly  
 ‘ handled its feathers, which exhibited such lovely colours, as  
 ‘ I never before saw, with an infinite variety of mixture and  
 ‘ shade in them; but still I could discover no corporal parts  
 ‘ distinctly, or flesh of any kind, till, after reverting an hand-  
 ‘ ful of them against the grain, I perceived a large spot quite  
 ‘ bare, and intirely resembling the skin, back-bone, and ribs  
 ‘ of an human creature.

‘ This sight, I must confess, shocked me a good deal. Sure-  
 ‘ ly, said I, with some indignity in my mind, this is not  
 ‘ a feather’d man; but then, impatient for the discovery of it,  
 ‘ I felt about for an head, as that must undoubtedly unriddle the  
 ‘ the mystery at once.

‘ I employed both my hands upwards and downwards  
 ‘ dupon the body, from end to end; when I could plainly  
 ‘ trace out the thigh, leg, and foot, the sole of which  
 ‘ was quite bare like my own; but there seemed, to me,  
 ‘ to be a large tumour, or swelling, in the hollow of one  
 ‘ of them, as big as a pigeon’s egg; which, upon my  
 ‘ handling it, felt very soft, and to my best apprehension warm  
 ‘ too.

‘ This put me upon rubbing my hand up the leg, against  
 ‘ the grain of the feathers; when I perceived, that these grew  
 ‘ only in ringlets of three or four circles round the leg, and  
 ‘ that the rest was bare as mine, and still retained something  
 ‘ of warmth in it.

‘ Surely, thinks I, it is not the nature of these creatures to  
 ‘ sleep after this manner, so soundly, that there is no awaken-  
 ‘ ing them. I then begun, however, to be more cautious how  
 ‘ I disturbed it, for fear of an accident; so that bringing my  
 ‘ gun nearer to me, if he should awake, and start up, thinks I,

‘ as



‘ as he is here alone, I can have but little reason to fear  
‘ him.

‘ Impatient still of being detained from the knowledge of  
‘ his species, and becoming more and more resolute, I took  
‘ heart to turn him up on the other side, in order to find his  
‘ face; when, though no face appeared, I discovered a pair  
‘ of hands, the fingers of one of which moved several times,  
‘ but still the body remained motionless.

‘ I could not now be persuaded, but that the creature must  
‘ be only asleep, and still kept myself upon my guard against  
‘ a surprize.

‘ During this my inquisition, I espied a sort of fan of fea-  
‘ thers, bending down, where, I thought, I might most pro-  
‘ bably find the face, and these I now ventured to lift up; when,  
‘ surely, no creature was ever at once so struck with delight  
‘ and amazement, as I was, at a prospect of the most highly  
‘ finish’d human face that ever the earth exhibited; but, in  
‘ my apprehension, at the near approach of its final period.  
‘ For I concluded, by the languor of its countenance, that  
‘ death was then at the door.

‘ I grew almost raving for the invention of means for the  
‘ recovery; when it immediately darting into my head, that  
‘ the tumour, which I had observed in its foot, might have  
‘ rendered it incapable of stirring for its food, which (remote  
‘ as it was from others of its kind) being incapable of procuring  
‘ it for itself, it might possibly be starving for want of suste-  
‘ nance. I hastily drew out a melting peach from my pocket,  
‘ and sat me down by it: where, laying its head in my lap, I  
‘ squeezed some of the juice of the fruit into its mouth, and  
‘ rubbed its lips, forehead, and temples, with my warm hand.  
‘ I then squeezed in some more and rubbed again, alternately,  
‘ till it began to move its eyes and some of its joints; when,  
‘ believing it might bear some stronger exercise, I thrust my  
‘ hand under its feathers, to rub its breasts a little; but the  
‘ first touch of these put me out of doubt of its sex; for their  
‘ roundness and plumpness soon convinced me of its being a  
‘ female.

‘ My reader may be sure, she fared never the worse for this  
‘ increase of my knowledge; for there is that natural propen-

‘sity, in the male-kind, for benefiting the fairer sex, though  
 ‘wrapped in a coarser clothing than fine feathers, as is not to  
 ‘be overcome by any the most material avocation.

‘In about half an hour, she had taken down near half my  
 ‘pear; when her eyes beginning to play a little under their  
 ‘covers, I still kept plying her with more, till I began to con-  
 ‘ceive vast hopes of her.

‘Flushed with the prospect of her recovery, (for I could  
 ‘expect no ill return from her, when she should be sensible  
 ‘of the tenderness I had treated her with) I now opened a  
 ‘pear, and, raising her upon her seat, I laid her head upon  
 ‘my bosom, sustaining her with my arm, as warmly as ever  
 ‘I could, and then supplying her with my soft pear by small  
 ‘quantities, I at last revived her so as to be able to sit up by  
 ‘me, and support herself; but this I had no sooner brought  
 ‘her to, than I was amply repaid for my trouble, by the ma-  
 ‘nifold tokens of gratitude she expressed to me; and, so soon  
 ‘as she was able to stir, I arose, and offering her my hand,  
 ‘would have had her have risen too; but she then pointed to  
 ‘her foot, and looked very mournfully.

‘I endeavouring, by my signs, (in order to comfort her) to  
 ‘signify, that I would try to cure it for her, she then pluck-  
 ‘ing a thorn from the bushes, and thrusting it between her  
 ‘fingers, broke it off so close that the head was not discern-  
 ‘able; from whence I collecting her meaning, opened an ap-  
 ‘ple, and chewing some mouthfuls of it, laid it upon a piece  
 ‘of an old handkerchief, that still remained in the jacket, and  
 ‘then taking out my knife, I opened the tumour, and when  
 ‘it had discharged itself thoroughly, I extracted the remain-  
 ‘der of the thorn, and shewed it to her.

‘No creature could receive more pleasure than myself, at  
 ‘the glee that appeared in her countenance upon sight of  
 ‘the thorn, her tormentor; but the orifice being pretty large,  
 ‘I laid on my apple poultice, and bound it round her foot  
 ‘to cool and supple it, and also to keep the air out.

‘She would then, of her own accord, have risen; but it  
 ‘was now my turn to prevent it, which I did by signs, that  
 ‘she must not stir to walk upon her foot for some days yet;  
 ‘for if she did, it would prevent her cure. Though I could  
 ‘not,



‘not, at first, conceive the cause of her uneasiness, (for she wept vehemently, the tears pouring down very fast) yet, by several of her motions afterwards, I collected that her disquiet proceeded wholly for fear of losing me, if she did not rise and go with me.

‘I was no sooner pretty certain of this, than I caused her to understand that I purposed not to leave her, till she was able to shift for herself, and upon that she brightened up again; nor, indeed, could I have found the heart to have parted from so loving a creature, and in her distress too, had she not petitioned for my stay.’

The reader at once perceives that the author of this performance has made free with *Robinson Crusoe*, and the adventures of *Philip Quarl*, an *Englishman*: but, he has deserted nature, from which the writer of *Robinson’s* life never deviates; and the greater part of his adventures are the monsters of a crude invention. Nevertheless, as we think there is some merit in the performance, and a dawn of genius which may be further enlightened, we advise the author to chasten his imagination, and adhere closely to verisimilitude or probability in his future productions: for, though *Lucian*, *Rabelais*, and *Swift*, have set nature at defiance, their absurdities are recommended by *exquisite* humour, pregnancy of wit, and well conducted satire. We must not, however, dismiss the article without commending the author for the morality of his fable, which seems to have been invented as an antidote to unmanly despair, and every where recommends resignation to the will of Providence.

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ART. X. *A new Version of the Paradise lost: or, Milton paraphrased. In which the measure and versification are corrected and harmonized; the obscurities elucidated; and the faults of which the author stands accused by Addison, and other of the critics, are removed. With annotations on the original text, to shew the reasonableness of this new version. By a Gentleman of Oxford. 8vo. Pr. 1s. Baldwin.*

**T**HOSE ingenious bards Messieurs *Sternhold* and *Hopkins*, so deservedly celebrated for their excellent *burlesque* of the psalms of *David*, call'd it a *version* : this word was adopted by their worthy successors *Tate* and *Brady* ; in imitation of which performances a *Gentleman of Oxford* hath thought fit to paraphrase *Milton*, and present us with a *new version* of his *Paradise lost*, though that poem has been consider'd by some superficial critics, as not the worst or most contemptible in the *English* language : our *Oxonian* however has discover'd that the measure and versification shou'd be *corrected* and *harmonised*, the obscurities *elucidated*, and the faults *removed*, which necessary task he has kindly undertaken, and, to say the truth, has succeeded in it as well as could reasonably be expected from the nature of so *extraordinary* an attempt. He informs us in his preface, that *Milton* is not pleasing to the *Universality*. (*Query, whether if this be true ; Milton or the Universality is most to blame*) that his flights are beyond the *ken* of the modern reader ; that his *blindness* render'd him *obscure* ; (*which we cannot so easily comprehend*) that his (our author's) intentions therefore are to make him perfectly *intelligible*, and to weed out the thistles from so fair a field. But what if our corrector should with the *thistles* tear up the *wheat* also ? Let him, however, speak for himself. *Milton* begins thus ;

Of man's first disobedience, and the fruit  
Of that forbidden tree, whose mortal taste  
Brought death into the world, and all our woe,  
With loss of *Eden*, till one greater *man*  
Restore us, and regain the blissful seat,  
Sing heav'nly muse ! that on the secret top  
Of *Oreb*, or of *Sinai*, didst inspire  
That shepherd, who first taught the chosen seed,  
In the beginning how the heav'ns, and earth,  
Rose out of *Chaos*. Or if *Sion* hill  
Delight thee more, and *Siloa's* brook that flow'd  
Fast by the oracle of God ; I thence  
Invoke thy aid to my advent'rous song :  
That with no middle flight intends to soar  
Above th' *Aonian* mount, while it pursues  
Things unattempted yet in prose or rhyme.

And chiefly thou, O Spirit ! that dost prefer  
Before all temples th' upright heart and pure,

Instruct



Instruct me, for thou know'st : thou from the first  
 Wast present, and with mighty wings out-spread,  
 Dove-like sat'st brooding on the vast abyss,  
 And mad'st it pregnant : what in me is dark,  
 Illumine ! what is low, raise and support !  
 That to the height of this great argument  
 I may assert eternal providence,  
 And justify the ways of God to men.

Now enters the Gentleman of *Oxford* with his new *Version*, which begins thus,

Of *Adam's* fall, and the forbidden tree,  
 Whose fruit brought Sin and Death into the world,  
 With loss of *Paradise* and immortality,  
 To him and to his sons—sing, heavenly muse !  
 Thou—that at first, with mighty wings outspread,  
 Dove-like sat'st brooding o'er the vast abyss,  
 And mad'st it pregnant !  
 Impart a beam of thy celestial brightness,  
 To purify my thoughts and sanctify my pen,  
 That—with no middle flight intends to soar,  
 And treat of themes yet unessay'd by man.  
 O ! what thou see'st dark in me illumine,  
 What low and fainting—raise thou and support,  
 That—to the full extent of this great argument  
 Which constitutes my bold advent'rous song,  
 I may assert the wise eternal providence,  
 And justify the ways of God to men.

But hear what this learned corrector and commentator says  
 in his notes, which he has subjoined to the work :

———greater man

What greater man ? (*says he*) this is a comparative term without a positive ; for *man's* in the first line has no primary signification, the epithet first being an adjunct to disobedience ; and *man's first disobedience* might as well mean any other man as *Adam*, who was created perfect : besides—*greater man* was a title very illy chosen to signify our Saviour ; for, notwithstanding his short state of humanity, he ought never to be divested of his divinity, or expressed by a term that does not comprize or indicate his Godhead.

And a little further———*Aonian* mount. line 15.

This heathenish thought is beneath a poet inspired by a *heavenly muse*.

Line 27. — Say first,

Here the Holy Ghost is bid to *say*, without any qualification for such a peremptory command; which being something irreverent, if not prophane, is altered to *use*.

Is not our *Oxford* gentleman as good a *critic* as a *poet*? But observe his emendation of this noble passage;

A dungeon horrible, on all sides round,  
As one great furnace, flam'd: yet from those flames  
No light, but rather darkness visible,  
Serv'd only to discover sights of woe:  
Regions of sorrow! doleful shades! where peace  
And rest can never dwell! hope never comes,  
That comes to all: but torture without end——

Instead of which this gentleman wou'd substitute,

' A dungeon horrible, on all sides round  
' Like one great furnace fill'd the large extent,  
' Which burnt and flam'd, but flaming gave no light,  
' Except such light as made the darkness visible,  
' And serv'd them to discover only sights of woe,  
' Regions of sadness, dismal shades, and sorrow,  
' Where comfort, peace, and rest, can never dwell,  
' Nor hope yet ever come——that comes to all,  
' But pains and tortures nameless and eternal !'

—— Yet not for those,  
Nor what the potent victor in his rage  
Can else inflict, do I repent, or change  
(Though chang'd in outward lustre) that fix'd mind  
And high disdain, from sense of injur'd merit,  
That with the mightiest rais'd me to contend:

Says the great poet, in the inimitable speech of *Satan*. Mark the *version*.

' But that, nor all the victor can inflict,  
' Shall change the steadfast mind and high disdain  
' Of me your dauntless and degraded friend!  
' 'Tis true, I may be chang'd in outward lustre,  
' My rays be shorten'd, and my glories lessen'd,  
' But scorn to bend, or to repent what's past!  
' I still retain the sense of injur'd merit,  
' And never will recede from what I first design'd.'

The conceit of *shortening his rays* so judiciously inserted by our author, shews equal taste and judgment. He observes on this line of *Milton*. Or



Or do his errands in the gloomy deep,  
that it is not conceivable what sort of errands these were,  
and therefore he thought it necessary in his *version* to give the  
thought a new turn, and say,

‘ Do his business in the heart of Hell  
‘ To work in fire, &c.’

Fall’n cherub ! to be weak is miserable,  
Doing or suffering—

Says *Milton*,

‘ Great cherub,—to be weak and to despair,  
‘ Active or passive—is the road to misery.

Says the *Oxonian*, in far more excellent metre : the last verse  
must be better than *Milton*’s because it is *longer* ; and so are  
these ; which we have extracted from different parts of this  
*droll* version.

‘ That with repeated crimes he might accumulate—  
‘ Treble confusion, wrath, and vengeance manifold—  
‘ *Satan*, whose sorrows made his aspect dolorous—  
‘ To make the best on’t, plum’d his pride superlative—  
‘ Burst out with fire and smoke, and stench intolerable.—

Together with several other *wounded snakes* to be met with  
in this extraordinary performance.

—————have ye chos’n this place  
After the toil of battle to repose  
Your wearied virtue—————

This is well enough for a poor blind poet, but nothing to  
the sublimity of his *corrector* in the following ;

————— ‘ have you chose  
‘ This place *implacid* to repose yourselves,  
‘ Now *lassitated* with the loss of battle ?’

The *gentleman of Oxford* tells us afterwards that *Satan* gave  
his angels the signal,

‘ To close their pinions on the *brimstone plain*—  
that

‘ Spirits fetter’d not by joint and limb  
‘ Can execute the works of love by *essence*.

Talks of the *green and grazing gods* of *Ægypt*, the *culpability* of *Satan*, and his *primest* peers, of a *grisly* hill that *belch'd* fire and smoke, and informs us that *Vulcan*. (see line 621.)

———‘fell from heav’n’s high battlements,  
 ‘Thrown down by *Jove* for his enormous make,  
 ‘And falling upon *Lemnos*, broke his leg,  
 ‘And limping walk’d a cripple ever after.’

Wou’d one imagine that there was even in this *Gothic* age a man capable of writing such miserable stuff, and running the hazard of being discovered as the author of it : how much less should we expect it from a member of the university of *Oxford*?

Alas ! poor *Milton* ! when will the indignities offered thee be at an end ? The bookseller \* cheats, the public neglects, *Trapp* translates, *Lauder* abuses, and now a *Gentleman of Oxford* must needs harmonise and correct thee. ’Tis well for thee, thou art—*immortal*.

We hope, after this ingenious gentleman has harmonized *Milton*, he will proceed to the correction of some other of our rough and unintelligible poets : we wou’d therefore recommend to him the *Lear*, *Othello*, and *Macbeth* of *Shakespeare*, to be entirely *new written*, together with the three celebrated comedies of *Ben Johnson*. As the *Georgics* of *Virgil* are but an *incorrect* performance, if he has equal abilities in *Latin* and *English* verse, he cannot do better than give us his emendations of it, and, if he finds leisure, conclude his labours with a new edition of *Homer’s Iliad* greatly *alter’d* from the *original*.

\* *Milton* had only fifteen pounds for the copy of his *Paradise lost*, which was scarce ever read or admir’d till some men of taste and judgment in the last age pointed out its amazing beauty and perfection.

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ART. XI. *Travels through Germany, Bohemia, Hungary, Switzerland, Italy, and Lorrain. Giving a true and just description of the present state of those countries ; their natural, literary, and political history ; manners, laws, commerce, manufactures,*



*factures, painting, sculpture, architecture, coins, antiquities, curiosities of art and nature, &c. Illustrated with copper-plates, engraved from drawings taken on the spot. By John George Keyser, Fellow of the Royal Society in London. Carefully translated from the second edition of the German. Vol. II. 4to. Pr. 12 s. in boards. Linde.*

THE merit of Mr. Keyser's work is already too well known, by the appearance of his \* first volume, to stand in need of any further recommendation. The extensive knowledge and capacity of the author, his large and comprehensive view of men and manners, with the variety of anecdotes well selected and well told, cannot fail to afford both entertainment and instruction. The volume before us contains our author's account of *Rome*, the *Pope's* court, his revenue and military forces, with a short sketch of the intrigues of the *Conclave*: the manner of living there is very agreeably related; the religious edifices, palaces, paintings, statues, and all the valuable remains of antiquity minutely and accurately described. From *Rome* Mr. Keyser carries us to *Naples*, and presents us with an account of that city, its public buildings, curiosities, &c. and concludes the volume with a chronological and historical list of the most celebrated painters since the revival of painting in the thirteenth century.

This the reader will perceive is a very rich repast: it is indeed a kind of *Cœna dubia*; and amidst such a variety of costly viands, we are at a loss to know which will be most agreeable to his palate, we have selected a few however, in our opinion of the highest flavour, by way of provocative to his appetite, which may be thoroughly satisfied by the whole elegant entertainment whenever he has a mind to sit down to it. In the mean time take our author's account of the conclave:

' The conclave (says he) is the theatre where the cardinals principally endeavour to display their abilities, and where many things are transacted which favour little of their pretended divine inspiration. It is known that during the election of a pope in the year 1721, the feuds and animosities ran so high, that they fell to blows, and threw the staves

' dishes

\* See our Review for July, Art. 2.

'dishes at one another. In this fray *Davia*, *Albani*, *Pamfili*,  
 'and *Althan* distinguished themselves, so that it is not at all  
 'strange that among the attendants of the conclave, there  
 'are always two or three surgeons in waiting. *Davia*, a  
 'Bolognese, and uncle to the famous general *Caprara*, was of a  
 'family which had always been in the *Austrian* interest; but  
 'soliciting a benefice in the duchy of *Milan*, and meeting  
 'with a repulse, he left the imperial party, and went over to  
 'Paolucci, who on the very first day was near carrying the e-  
 'lection. Twenty-eight cardinals went into the conclave,  
 'and it was secretly concerted between them to choose a pope  
 'before the foreign and absent cardinals could repair to *Rome*.  
 'In the scrutiny made in the morning *Paolucci* had nine votes,  
 'and in the evening seven more. It seems two thirds of the  
 'voters present determine the business in favour of him with  
 'whom they side; so that *Paolucci* was within three suffrages  
 'of carrying his point, which probably he might have gained  
 'over by his intrigues that night, had not cardinal *Althan*, the im-  
 'perial minister, formally excluded him in his sovereign's name;  
 'for the emperor, and the kings of *France* and *Spain*, have, at  
 'the election of a pope, the privilege of excepting against, and  
 'setting aside, any person proposed for that dignity. But  
 'this must be done before the requisite number of votes  
 'have been declared in his favour; and this exclusion takes  
 'place, though the bills or votes after the scrutiny have been  
 'actually counted, the protest being of force, if made be-  
 'fore the last ballot, which is to make up the requisite number,  
 'be opened. Whilst an election may be prevented by intrigues,  
 'an exclusion is seldom made use of. Cardinal *Salerno*, a *Nea-*  
 'politan, who lay under great obligations to the imperial court,  
 'yet, as a Jesuit, being desirous of a pope whom he knew  
 'zealous for the constitution *Unigenitus*, was *Paolucci's* chief  
 'agent: but seeing a stop put to his election, he left the con-  
 'clave on pretence of a sudden illness.

'What is said to have passed upon the decease of *Alexander*  
 'VII. is no tale invented by protestants, but related by grave  
 'Roman-catholics, viz. that on the last day cardinal *Sforza*  
 'going into the conclave, asked another cardinal, his intimate  
 'friend, what he thought would be the issue? who returned  
 'him



him this frank answer: "Signior cardinal, if the *French* make the pope, it will be cardinal *Farnese*; if the *Spaniards*, cardinal *Rospigliosi*; if he is made by the people of *Rome*, it will be cardinal *Barberini*; if the Holy Ghost appoints him, cardinal *Odescalchi* will be the man; if the devil have a hand in it, it must be your eminence, or myself." Upon this *Sforza* answered with a laugh, "Then *Rospigliosi* will be the man." Who was accordingly chosen by the name of *Clement IX.*

In the year 1724, upon the death of *Innocent XIII.* the following satirical distinction was made between the candidates for the papal throne:

"*Il cielo vuol Orfini,*  
 "*Il popolo Corfini,*  
 "*Le donne Ottoboni,*  
 "*Il diavolo Alberoni.*"

"Heaven is for *Orfini*,  
 "The people for *Corfini*,  
 "The ladies for *Ottoboni*,  
 "The devil for *Alberoni*."

But *Orfini* was chosen by the name of *Benedict XIII.*

During the conclave, every day brings forth *Pasquinades*, copies of which are sold in coffee-houses to foreigners, with a very grave request from the venders of keeping them secret; but they are generally too insipid to be transcribed, and therefore I shall not trouble the reader with them.

One would think some means should be laid down for limiting the duration of a conclave, as such a close confinement cannot but be extremely inconvenient to the cardinals, who are accustomed to live in spacious palaces. In *England*, the juries, in criminal cases, are locked up without meat, drink, fire, or candle, till they agree in a verdict. How far this might be imitated with regard to conclaves, I leave to abler heads to determine. At least it would put a stop to a great deal of caballing, and to many improper liberties allowed the conclavists; for they are a set of people who must be kept in good humour, as having been privy to the most clandestine intrigues. That their favour is of great importance to the candidates, the history of papal elections sufficiently demonstrates, they having

been

‘ been often the occasion of their losing or gaining the ponti-  
 ‘ ficate. In the conclave held upon the decease of *Paul II.*  
 ‘ *Nicholas Perotii*, conclavist to cardinal *Bessarion*, from an un-  
 ‘ seasonable care not to break in upon his master’s meditation,  
 ‘ denied admittance to three of the leading cardinals, who came  
 ‘ to offer him their joint interest; but resenting this imperti-  
 ‘ nence, they went away, and gave a turn to the election in  
 ‘ favour of *Sixtus IV.*

‘ Before the cardinals enter into the conclave, every body is  
 ‘ admitted to the *Vatican*; but at the same time the multitude  
 ‘ of people, and the workmen continually bringing in materi-  
 ‘ als for building, take away a great deal of the pleasure,  
 ‘ which otherwise would be had in such a privilege. Besides,  
 ‘ for the first three days, there is a strange bustle and hurry a-  
 ‘ mong the pope’s heirs, his officers, and domestics, who had  
 ‘ apartments in the *Vatican*, for they have the privilege during  
 ‘ that term of carrying away whatever effects they have there;  
 ‘ and they may be well supposed to lose no time in this affair.

‘ The dispatch and contrivance of the cardinals in partition-  
 ‘ ing and making the most of the cell allotted to each of them,  
 ‘ is scarce to be imagined. The whole apartment is about  
 ‘ eighteen or twenty feet square, which is laid out into a din-  
 ‘ ing-room, bedchamber, and a lobby for the conclavists.  
 ‘ Some make two stories of it, but with a verry narrow stair-  
 ‘ case. The cells are separated from each other only by a cloth-  
 ‘ hanging; so that when a large room is divided by such par-  
 ‘ titions, any thing that is spoken aloud in one cell may be  
 ‘ heard in any of the others.

‘ From hence appears what a scandalous falsity the writer of  
 ‘ *La Guerre d’Italie, ou Memoires du Comte D——* edit. de  
 ‘ *Cologne 1707, p. 61.* is guilty of, where he says that the  
 ‘ young cardinals whilst in the conclave divert themselves with  
 ‘ their mistresses, or give little concerts, and sing like wanton  
 ‘ boys, &c. And this author would make his readers believe  
 ‘ that he himself has shared in such entertainments; all which  
 ‘ is of a piece with several other false and ostentatious passages  
 ‘ in that romancing work.

‘ I have already observed, that no cardinal chooses his cell,  
 ‘ but must content himself with that which the lot he draws af-  
 ‘ signs



‘ signs to him. Though it be certain, that when some cardinals will not come to the election their cells are kept vacant.

‘ The cardinals made by the deceased pope, and his other dependants, have the hangings and other furniture of the cells, some of which are purple, and others green; who likewise during the conclave wear purple.

‘ The chapel of *Sixtus IV.* is fitted up for the scrutiny and adoration, with a stove for burning the *Suffragia* or voting billets.

‘ Every conclave costs the papal exchequer two hundred thousand *Scudi*; neither have foreign potentates any great reason to desire frequent conclaves, especially the emperor; who not only sends an ambassador extraordinary, but defrays the charges of all the *German* cardinals who go to *Rome* upon such an occasion. The two last conclaves are supposed to have stood him in above two hundred thousand *Rhenish* guilders.

‘ On the 5th of *March*, the eleventh day after the decease of the pope, the *missa spiritus sancti*, or “mass of the holy ghost,” was read by cardinal *Barberini*, in the *Capella della Pietà* in *St. Peter’s* church; after which *Monsignore Manfredini* made the usual speech to the cardinals, laying before them the great duty of choosing a worthy pope. Upon this the cardinals went in procession to the palace of the *Vatican*, where the upper gallery and the apartments adjoining to it were prepared for the conclave. The masters of the ceremonies walked first, carrying golden crosses; next came the pope’s band of music, singing *Veni Creator Spiritus*; then came the cardinals two and two, and between every two cardinals their attendants and some *Switzers*. The cardinals in this procession were *Barberini*, *Ottoboni*, *Zondadarii*, *Corradini*, *Origo*, *Polignac*, *Belluga*, *Conti*, *Giov. Battista*, *Altieri*, *Petra*, *Maresfoschi*, *Querini*, *Lercari*, *Finy*, *Gotti*, *Porzia*, *Caraffa*, *Cibo*, *Borghese*, *Ferreri*, *Salviati*, *Lorenzo*, *Altieri*, *Collicola*, and *Banchieri*.

‘ After the papal bulls relating to the election of a new pope, in one of which the cardinals are stiled *infallibiles æternæ sapientiæ consultores*, i. e. “infallible counsellors of the eternal wisdom,” had been read and sworn to, some of the cardinals

' nals went out to their respective houses, where they staid till  
 ' the evening, when they were under an obligation to return ;  
 ' the doors of the conclave being then to be shut. The me-  
 ' thod of the election *per scrutinium, accessionem & inspirationem*,  
 ' may be read at large in printed books. *Imperiali*, who for  
 ' his abilities and virtues is very much beloved, would unque-  
 ' stionably have carried the election, had not *Bentivoglio* ex-  
 ' cluded him in the name of the king of *Spain*, who afterwards  
 ' approved of it ; for *Imperiali* was supposed to be in the em-  
 ' peror's interest. However, the unconcernedness and sereni-  
 ' ty with which he bore such usage, added to the lustre of his  
 ' character. This was the third conclave in which *Imperiali*,  
 ' after having been in a fair way of obtaining the pontificate,  
 ' had been thrown out.

' During the conclave a great many disorders and violences  
 ' are daily heard of and especially in the country ; and though  
 ' foreigners, as engaged in no parties, and having no connec-  
 ' tions with the candidates have less to apprehend than others,  
 ' yet it is prudent for them to be at home before dark. A con-  
 'clave seldom rises before twenty or thirty murders have been  
 ' committed in the streets of *Rome* during the session.

' It is not unknown to you, Sir, that provisions are daily  
 ' brought to the cardinals while they are shut up in the con-  
 'clave, and that such provisions are liable to be searched ; but  
 ' this is done so superficially, that a child, if he did not be-  
 ' tray himself by crying, might be conveyed into the cell.  
 ' The governor of the conclave indeed is present when his  
 ' servants open the baskets or bags ; but after casting an eye  
 ' on what lies uppermost, they are shut again with a respect-  
 ' ful bow. The machines for conveying things into the cells  
 ' are lined with tin, and exactly resemble those by which in-  
 ' fants are received into foundling hospitals.

' It is permitted to speak with a cardinal, or any other person  
 ' shut up in the conclave, provided it be with an audible voice,  
 ' and in *Italian* or *Latin*, and before any of the conclave-  
 ' guard.

' The cardinals make no very splendid appearance as they  
 ' go into the conclave ; their liveries are decent, and the ten  
 ' or twelve coaches with which they are attended are nothing  
 ' extra-



\* extraordinary. At their entrance into the conclave, those  
 \* who follow them into the anti-chamber are regaled with  
 \* iced cream, lemonade and other refreshments. The gover-  
 \* nor of the conclave keeps a public table for all natives or  
 \* foreigners who pay him their compliments; so that his ex-  
 \* pences amount at least to twenty or thirty thousand *scudi*;  
 \* but this is made up to him in perquisites and other emolu-  
 \* ments.'

Mr. Keyser's short account of the pretender's court, his person, and household, may, perhaps, not be unacceptable to our readers.

\* As to your inquiry (*says he*) concerning the figure made  
 \* by the *pretender* to the *British* crown; I must say it is every  
 \* way very mean and unbecoming. The court of *Rome* in-  
 \* deed has issued an order, that all its subjects should style him  
 \* king of *England*; but this is no more than an empty title,  
 \* and made a jest of by the *Italians* themselves; for some of  
 \* them discoursing with me, whom they conceive to be none  
 \* of his friends, sometimes by a kind of jocular civility term  
 \* him *Il ré di qui*, i. e. the local king, or king here, *rex in par-*  
 \* *tibus*; whereas the rightful possessor is stiled *Il ré di quà*.  
 \* The king there, i. e. in *England*, upon the spot.

\* This person, who is known in *Europe* by the title of the  
 \* *Chevalier de St. George*, has an annual income of twelve  
 \* thousand *scudi* or crowns, from the pope's treasury, and  
 \* though the clandestine remittances of his adherents in *Eng-*  
 \* *land* may amount to as much more, it falls very short of  
 \* what is required to keep up the state of one who sets up for  
 \* a king, and expects to be treated as such. He was in hopes  
 \* of a vast fortune with the princess *Sobieski*; her father prince  
 \* *James* having promised a dowry of four hundred thousand  
 \* guilders with his eldest daughter *Maria Charlotta*, when in  
 \* 1718 a match was negotiating betwixt her and the young  
 \* prince of *Modena*, who died in 1727. But the match broke  
 \* off at the very time when the *pretender* had just signified his  
 \* inclinations for espousing the other daughter. Prince *James*  
 \* being unable to raise the money; and though, in order to  
 \* bring about the conclusion of both matches, he sent an  
 \* agent to *Paris* to dispose of some assignments which he had

‘ on the *French* post-office and salt-duties ; yet the regent was  
 ‘ so much in the interest of king *George*, that all such pro-  
 ‘ posals came to nothing ; so the agent left *Paris* without  
 ‘ effecting any thing. This disappointment, it is said, oc-  
 ‘ casioned the necessity of assigning the second daughter a por-  
 ‘ tion out of the *Sobieski* estate, which was not a little in-  
 ‘ cumbered before. This marriage was the work of the court  
 ‘ of *Rome* ; and though possibly the empress dowager *Eleonora*  
 ‘ might have been assisting in it, the emperor knew nothing of  
 ‘ the matter. Princess *Clementina*’s relations were so elevated  
 ‘ with this marriage, that they made no secret of it ; so that the  
 ‘ *British* minister at *Vienna* had time to prevail with the impe-  
 ‘ rial court to stop her in passing through *Tirol*. How she made  
 ‘ her escape out of custody is not unknown to you ; and the  
 ‘ pretender had a medal struck on this occasion, by *Hemerani*,  
 ‘ the pope’s medalist. On one side was represented the bride’s  
 ‘ head, with this legend,

*Clementina M. Britan. Fr. & Hib. Regina.*

‘ And on the other, the same princess in a triumphal car, with  
 ‘ the reins in her hands, and the horses on a full gallop, with  
 ‘ this motto :

*Fortunam Causamve sequor.*

‘ Underneath.

*Deceptis Custodibus MDCCXIX.*

‘ The pretender is very fond of seeing his image struck on  
 ‘ medals ; and if kingdoms were to be obtained by tears (which  
 ‘ he is said to have shed very plentifully at the miscarriage of  
 ‘ his two attempts on *Scotland* in 1708, and 1715) he would  
 ‘ have found the medalists of his party work enough. Not  
 ‘ to mention the medal sometime since struck in honour of him,  
 ‘ I shall only take notice of one that is at present in hand,  
 ‘ which shews his life not to be very thick set with actions of  
 ‘ any éclat ; since, to find a subject for another medal, they  
 ‘ recur a great many years back to the birth of his eldest son,  
 ‘ one side of which represents the busts of the pretender and his  
 ‘ lady, with this legend :

*Jacob. III. R. Clementina R.*

‘ On



‘ On the reverse is a lady, with a child on her left-arm,  
 ‘ leaning on a pillar, as the emblem of constancy, and with  
 ‘ her right-hand pointing to a globe, on which is seen *England*,  
 ‘ *Scotland*, and *Ireland*. The legend,

“ *Providentia obstetrix.*”

‘ Underneath are these words :

“ *Carolo Princ. Valliæ*

“ *Nat. die ultimâ*

“ *A. MDCCXX.*

‘ He generally appears abroad with three coaches ; and his  
 ‘ household consists of about forty persons. He lately assumed  
 ‘ some authority at the opera, by calling *encore*, when a song  
 ‘ that pleased him and some others was performed : it was not,  
 ‘ however, till after a considerable pause that his order was  
 ‘ complied with. This is the only time that ever he has been  
 ‘ known to affect the least power ; and this instance of com-  
 ‘ pliance is no more than what the claps of half a dozen of the  
 ‘ spectators will at any time procure. At his coming into an  
 ‘ assembly, no *English* protestant rises up ; and even the *Roman*  
 ‘ catholics pay him their compliments in a very superficial  
 ‘ manner. It is certain that his pusillanimity and the licen-  
 ‘ tiousness of his amours have lessened him in every body’s  
 ‘ esteem.

‘ His lady is too pale and thin to be reckoned a handsome  
 ‘ woman ; her frequent miscarriages have brought her very  
 ‘ low ; so that she seldom stirs abroad, unless it be to visit  
 ‘ a convent out of devotion. She allows her servants no gold  
 ‘ nor silver lace on their liveries, and this proceeds from what  
 ‘ is called her piety. But it may be presumed this is owing  
 ‘ partly to her ill state of health, and partly to the jealousy,  
 ‘ inconstancy, and other ill qualities of her husband ; and  
 ‘ one of these provocations affected her so much, that she  
 ‘ withdrew for some time into a convent, whilst the pretender,  
 ‘ in order to be more at liberty to pursue his amours, went  
 ‘ away to *Bologna* ; but the pope disapproved of these separate  
 ‘ households, and, in order to induce him to return to *Rome*,  
 ‘ and be reconciled to his lady, discontinued his pension. This  
 ‘ however is but an outward reconciliation, as he still con-

‘tinues to pursue those vices which occasioned the difference;  
 ‘and she knows him too well even to entertain a cordial af-  
 ‘fection for him again. Mr. S——, who pretends to be an anti-  
 ‘quarian, and bears the title of a *Polish* counsellor of state,  
 ‘narrowly watches the steps of the pretender and his adherents,  
 ‘and holds a correspondence with the *British* ministry. Whilst  
 ‘the pretender resided at *Bologna*, Mr. S—— had little news  
 ‘to send; and being himself no longer necessary, his remit-  
 ‘tances were likely to be withdrawn, till the pretender’s re-  
 ‘turn gave him an opportunity of continuing his services.

‘Interest and necessity were the motives which brought the  
 ‘pretender back to *Rome*; this gave rise to an observation,  
 ‘that no stricter friendship could be imagined than that betwixt  
 ‘the pretender and Mr. S——, the one not being able to  
 ‘live without the other. The king of *Great Britain*, though  
 ‘at such a distance, is not a little dreaded at *Rome*, on ac-  
 ‘count of his long arms, as the *Italians* call the powerful  
 ‘fleets which he can send into the *Mediterranean*. Mr. S—— is  
 ‘a man of a good presence, and has made himself considerable  
 ‘by affecting to be thought an atheist, and capable of any  
 ‘attempt whatever. Some years since, his chariot happened  
 ‘in the night to run against that of a lady with a numerous  
 ‘retinue, one of whom leaped down and gave S——’s coach-  
 ‘man several blows with his cane; but S—— in the mean  
 ‘time called to his servant not to strike again. The next  
 ‘day he went to *Falconieri*, governor of *Rome*, to demand  
 ‘satisfaction, or else he threatened to find out the offender,  
 ‘and take his own revenge. The governor made several pro-  
 ‘posals for mitigating or dropping the affair, but to no pur-  
 ‘pose. Mr. S—— insisted upon the offender’s being publicly  
 ‘whipped; upon which *Falconieri*, with some warmth, asked  
 ‘him, why he had not run the fellow thro’ the body without  
 ‘more ado; that all the loss would then have been of a worth-  
 ‘less scoundrel, which would have saved him a great deal of  
 ‘fatigue and vexation. It cost the pope three hundred *scudi*  
 ‘or crowns, before the offender could be found out, who was  
 ‘sent to the galleys for five years, which is the punishment for  
 ‘assaulting a foreign minister’s servant.’

[ *To be continued.* ]



## ART. XII. On ARTS and SCIENCES.

*Structuræ humanæ demonstratio.**Omnes corporis partes ad naturæ magnitudinem demediatam.**Pigmentis affabrè distinguuntur.**Hoc opus e sex constat tabulis, ab Iconibus (post dissectiones Consultò factas) a magistro Van Riemsdyk depictis, &c.**Cura ac studio**Caroli Nicolai Jenty, rei anatomicæ ac chirurgicæ professoris.*

AS we have been called upon by Mr. Jenty and his friends to give some account of this work, we shall communicate our sentiments of the plates in the most candid manner, without animadverting upon the stile of the syllabus or description, which might afford some entertainment to the public.

The author gives us to understand that his tables or plates are disposed in such a manner as to represent the structure of the whole human body, as appearing in the dissection of the natural subject; together with the capital arteries and veins, as injected. He tells us, that these figures convey a clearer idea of the animal œconomy, than any hitherto published; and that he has avoided the fault of *Albinus*, who has puzzled the student with a superfluous multitude of references.

In Mr. Jenty's third table, which is coloured, the colours and lines do not coincide, and hence arises a confusion very observable in the hands of the first figure; but we must acknowledge that Mr. Jenty, in a letter to the authors of the Critical Review, makes an apology for this defect, by owning he was misled by a person who undertook to print the table in colours, and failed in the execution. We cannot however agree with this gentleman's opinion, when he says, that mezzotinto seemed the most proper way of exhibiting his subject. Perhaps mezzotinto may soften the appearance of the whole into a more pleasing picture; but it certainly cannot give the same strength, precision and effect, which may be derived from the lines of engraving.

Indeed the parts are so indistinctly represented, as to be in some places altogether unintelligible. For example, in the third figure of the third plate, exhibiting the contents of the left side of the thorax, we have no distinct idea of the heart, pericardium, and great vessels. There is a strange confusion in

the parts about the larynx, in figure 2. in those about the eye, in figure 4. and in the first of the first figure, in table IV. the bones, ligaments, and muscles, are all represented by the same sort of parallel lines.

Then with respect to inaccuracies : in fig. 1. tab. I. the temporal artery, and that of the face, are larger than their respective veins.—The pyramidalis muscle, he represents as inserted at its outward edge, in the rectus abdominis; (which by the bye, he calls the intestinum rectum) and the longest fibres next the linea alba, whereas it is really inserted at its inner edge into the linea alba. The trunks of the veins in the bend of the left arm, are exhibited as coming from the fore-part of the hand; yet in nature they come from the back-part of the hand. In fig. 1. of tab. IV. the short head of the byceps extensor cubiti, is represented as arising from the very head of the humerus, tho' in fact, it takes its origin much lower down in the bone.—In both hands the extensor digitorum he inserts entirely at the middle joint of the finger, whereas only part of the tendon is there inserted, and the two lateral parts extend to the last bone.—In plate III. fig. 3. the lungs are said to be shewn in a state of inflation, in which case they are really smooth and equal; whereas here they are represented more tuberos and uneven than they appear in their most flaccid state. The small lobe of the liver is likewise strangely roughened, and the intestines resemble a bunch of grapes.—In the second figure of this plate, the pectoral muscle is represented with vorticose fibres; and the granulated muscular glands are altogether imaginary. In tab. IV. fig. 4. the thin expanded muscles of the pharynx, are represented as large, thick, muscular masses.—The œsophagus resembles a smooth ivory glyster pipe; and his representation of the open kidney, is, we apprehend, taken, not from nature, but from the author's imagination. Upon the whole, the design is laudable, and Mr. *Fenty* commendable for the pains he has taken; but, we are sorry to say the execution is not so accurate as we could wish; nor do we think he has a happy manner of communicating his knowledge. We censure the more freely on this occasion, as Mr. *Fenty*, in his proposals, hath given his own work the preference to every thing hitherto published on the same subject.

ART.



ART. XIII. *Foreign* DRAMATIC ENTERTAINMENT.

THERE has lately appeared at *Paris* a comic opera, entitled *Les Racleurs*; it had been promised to the public a long time; and consequently brought as great an audience as if it had been a new tragedy of *Voltaire's*. But alas, the critics were disappointed in their expectations. The whole piece appeared extremely flat; the humour of it contemptible, and not in the least proper for the eye and ear of modesty. Yet it was better received the second night than the first; with the help of some licentious epigrams, some common-place praises of monarchy, and a few indifferent but lively songs, it went off pretty well, although it is allowed to have neither plot, character, nor intrigue. The whole of it turns upon a hair-cutter's making love to a young woman, who prefers a soldier to him, with whom she plots to remove poor *Mons. Toupee* by having him enlisted; and she succeeds in her designs. The author of this piece has genius and capacity; what pity 'tis he should prostitute them thus.

## Monthly CATALOGUE.

- ✓ Art. 14. *A Letter to the Right Honourable WILLIAM PITT, Esq; being an impartial vindication of the Conduct of the Ministry, from the commencement of the present war to this time.—In answer to the aspersions cast upon them by admiral Byng and his advocates.* 8vo. Pr. 1s. Hodges.

THIS is one of those motly performances which a reader does not well know whether to interpret into jest or earnest. From the contents of the first pages, one would imagine, it was intended as an ironical satire against the late ministry; but, in the progress of the performance, we find a sober and earnest attempt to justify the administration, and recriminate upon admiral *Byng*. We cannot help thinking, however, that the author has failed egregiously in his undertaking; and the public will probably be of our opinion when they have perused the following paragraphs. In answer to *Byng's* complaint that the *French* squadron was superior in weight of metal and number of men to the *English*, he observes, it was for the honour of *Great Britain* that a larger fleet was not sent into the *Mediterranean*; for what honour can be obtained by engaging an enemy inferior in strength?—Is this the language of a *Don Quixote*, or of a sound politician?—To the admiral's affirming he used his utmost endeavours to destroy the *French* fleet, this pamphleteer replies *Credat Judæus apella!* This, to be sure, is a summary way of deciding the dispute; but, his answer to the following article, is extremely curious. Supposing Mr. *Byng* had driven *Galissoniere* from

before *Mabon*, as he had no land-forces on board, and could spare no seamen, what assistance could he have given the garrison? our author replies, He might have landed the sick and wounded which he complains of having on board his fleet, which would have been a strong reinforcement to *Blakeney*, and a vast easement to himself. This is the first time we ever heard that sick and wounded men could be of any service to a fort that is besieged.—We have been told that sick and wounded men are a grievous incumbrance to any place in that condition, beause they are unnecessary mouths to consume provision, require great attendance, dishearten those that are well, and being coop'd up without the benefit of fresh air, generally produce the jail distemper among the garrison.—But, this author, has, it seems, found some use for them, which we do not yet comprehend.

✓ Art. 15. *The Conduct of the Ministry impartially examined. In a Letter to the Merchants of London.* 8vo. Pr. 1 s. Bladon.

Of all the pamphlets that have appeared since the return of Admiral *Byng*, this is the most sensible and spirited. The style is elegant and manly, the arguments are well conceived and artfully arranged, and an air of moderation and candour is diffused through the whole performance. In a word, the author has exposed the weak side of those writers who have entered the lists against the ministry, and said every thing that imagination, ruled by good sense, could say in behalf of an administration, which, we are afraid, is not to be entirely justified from the imputation of misconduct.

He has refuted, from authentic documents, some of the principal allegations of the party-scribbler of the four letters to the people of *England*; and justly and facetiously observes that such a writer merits no other reply than that of *Beralde*, in the *Malade imaginaire*, to an impertinent apothecary: *Allez, monsieur; on voit bien que vous n'avez pas accoutumé de parler à des visages.* Go about your business friend; one may see with half an eye that you are not used to speak to a man's face: your station is in the rear.

We think the author of the performance is too severe in his animadversions on the letter which was published in vindication of Mr. *Byng*. The aim of that author was to remove some part of the calumny and abuse under which the admiral laboured; and he succeeded in his design. Before the publication of that letter, no man would open his mouth in vindication, or even in extenuation, of the admiral's imputed crime; and now his cause is openly espoused in every coffee-house.—There are other strictures in this pamphlet which we cannot approve. The assertion, That if *Byng* had defeated the *French* fleet, *Minorca* would have been saved, and *Richlieu* brought prisoner into *England*, seems to be the effect of an overheated imagination; and we wish that in the very act of taxing Mr. *Byng* with having written false *English*, he had not committed a solecism himself, in saying, “Did not some other hand *who* has put his “anger into tolerable *English*, &c.” *Hand who*, will, we apprehend, be found false grammar, even in speaking of a sailor. But this is no more than an oversight in an author, than whom no man writes purer *English*.

Art,



- Art. 16. *A Letter to the DUKE. Concerning the standing Force necessary to keep this Kingdom in a good Posture of Defence. By a Country Gentleman. 4to. Pr. 6d. Baldwin.*

This seems to be the production of some honest *Englishman* zealous for the welfare of his country. We agree with him in thinking nothing can be more safe and honourable than a national militia: safe for the people, and honourable for the king; and we wish his Royal Highness may become a profelyte to his opinion: though we cannot allow his performance any other merit, but that of a laudable intention.

- Art. 17. *Observations on the Embargo lately laid on the exports of Beef, Pork, and Butter, from Ireland. 8vo. Pr. 6d. Griffiths.*

The design of this pamphlet is to shew, that an embargo laid upon provision, is a stretch of prerogative not warranted by law; and that it distresses our own merchants much more than it hampers the enemy, for whose prejudice it is intended. The piece is well written, and contains many shrewd observations: but we must differ in opinion from the author, with regard to the unimportance of our supplying the enemy with provisions — It is but too well known that in the late war, the island of *Martinique* must have been surrendered to the *English*, had not the subjects of this kingdom supplied it with provision, by virtue of *Dutch* passes obtained at *Curracoa* and *St. Eustatia*.

- Art. 18. *Religion, and its Temporal Promises considered. In a Sermon preached before the University of Oxford, at St. Mary's Church, on Ait-Sunday, July 11, 1756. By Edward Blake D. D. Fellow of Oriel College, Vicar of St. Mary's, and Chaplain to the Right Rev. the Lord Bishop of Sarum, Published at the Request of the Vice-Chancellor and Heads of Houses. Pr. 6d. Fletcher.*

We have observed, not without some Degree of concern for that learned body, that the *University of Oxford* is always most earnestly soliciting some one of its unfortunate members, to expose himself in print, by requesting the publication of his *sermon*, which very seldom turns out to the honour of the author, or the great emolument of his readers; tho' we are at the same time inclined to suspect that this request of the *Vice-Chancellor and Heads of houses*, is not unlike (*to compare great things with small*) what we so often meet with in a *play-house bill*, where the words, *by particular desire*, are generally interpreted as meaning no more than a desire (which is doubtless a very natural one) of the managers to get money, it being frequently applied to such performances as are not *vehemently* requested by any body else. Be that however as it may, certain it is that *Dr. Blake's* discourse has very little to recommend it to the approbation of the public, being (*at least in our opinion*) but an indifferent performance,

The Text is, *seek ye first the Kingdom of God, and his righteousness, and all these things shall be added unto you.* He harangues very learnedly on these words, and confutes interpretations which were  
 never

never made, and arguments which were never produced; and then observes, with some degree of triumph, 'that if our future well-being is still that good to which every thing else is ultimately to be refer'd, there is no need of supposing that a christian has two worlds to seek. It is a notion which those only contend for who are devoted in heart to this. This world, they say, must be cared for as well as the other—under which pretence, they care only for this world. And as to the degree of care—they have no scruple about them any otherwise than as the rising up early, and late taking rest, may affect the constitution.

'Why then (*says he*) should not piety be looked upon as one entire self-consistent behaviour that makes this world convenient for the other?—that properly provides for the whole man under the blessing promised in the text? Is it possible for a christian, when not engaged in the stated duties of devotion, to be fit for heaven? to be carrying on the general scheme of salvation at the plough-tail? to send an aspiration towards the upper world, whilst *tilling the ground wherein the Lord God hath placed him*? Can a man be religious when he contemplates the heavens, the work of God's fingers, the moon and the stars which he has ordained? Can he say at this time? *Lord, what is man, that thou art mindful of him*? Why then is not the future life still our supreme, our only good? and what room is there for that reflection which some men would fain throw on the wisdom and goodness of God, as if he had on the one hand commanded men to mind heaven as the *one thing needful*, and on the other hand placed them in a state the concerns of which are prejudicial to their sublimer interests?

Dr. Blake then takes occasion to mention those who have enter'd into the *school* of the church, and have a *genius* for orders, talks of *amiraculous ways*, laments the *obscurations* of sophistry, and informs us that a barely good man who is only a good *textuary*, will be insufficient for the business of teaching—What strange kind of *English* these great scholars learn at the University! The Discourse concludes thus, 'Let me shew you a more excellent way. Let me tell you of the pious vow of a worthy patriarch—'If God will be with me, and will keep me in the way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God.'

'I call this a pious vow. Or if it was driving a bargain, as some fools have called it,—it was such a bargain as God approved of. It was bargaining for life, that he might be able to give a signal of his choice, in having the Lord for his God. It was bargaining for breath, that he might praise the Lord.

'I will remind you how that holy resolution was rewarded soon after—I mean not; with the kingdom of heaven: for that is out of the question; but with the accession of some pleasing circumstance in life, of which he thus spake, with an heart more joyful than that of those who divide the spoil—'I am not worthy of the least of all thy mercies, and of all the truth which thou hast shewn unto thy servant; for with my staff passed I over this Jordan, and now I am become two bands.'

We



We shall conclude this article with observing, that if Dr. Blake, though he has the honour to boast a great *Name*, can produce nothing better than this discourse, he may, whenever he dies, with a safe conscience adopt the old epitaph, and without any scruple inscribe on his tomb-stone,

‘ Of him nothing is memorial,  
‘ But that he was a *fellow of Oriel*.

✓ Art. 19. *The juvenile Adventures of David Ranger, Esq; from an original Manuscript found in the Collections of a late noble Lord.* *Novel.*

‘ Hence, for the choicest Spirits flow *Champaign*,  
‘ Whose sparkling atoms shoot thro’ ev’ry vein;  
‘ Hence, flow, for martial minds, potations strong,  
‘ And sweet love potions, for the fair and young.  
‘ For you, my *hearts of oak*, for your regale,  
‘ Here’s good *old English Stingo* mild and stale.

Garrick.

2 vols. 12mo. Pr. 6s. Stevens.

The Title of this Piece, together with the Motto annexed, is a mean artifice apparently made use of to mislead the reader into an opinion, that these are the secret memoirs of our modern *Roscius*. The hero is therefore represented as an actor of extraordinary abilities, and becomes a *manager*; at the end of the novel he gets acquainted with a nobleman whom our author calls *Vitruvius*, and marries *Miss Tulip*, a most enchanting female in her ladyship’s retinue. For any thing else that is recounted, the character hath not the least resemblance to the person so artfully squinted at in the first page of it, being nothing but a heap of ridiculous adventures, and some bad poetry by the author; with scraps of plays, ballads, &c. quoted to eke out a trifling and miserable performance; food for idle templars, raw prentices, and green girls, that support the circulating libraries of this learned metropolis.

✓ Art. 20. *Several Sermons preached in Newcastle upon Tyne, by Anthony Munton, M. A.* 8vo. Pr. 3s. Bathurst.

This Volume contains Twenty-two Sermons, printed by Subscription, and dedicated (*as we suppose*) by the Author’s Widow to the Subscribers, which are very numerous. They are most of them on practical Subjects, and breathe a Spirit of Piety and Goodness; but seem to have been written rather for the Pulpit than the Press, with an Air of Familiarity that is very excuseable between old Acquaintance, (as we may suppose a Rector and his Parish to be) but which must be disagreeable to a Stranger; For a Specimen take the following short Extract from Sermon XVIII. on these Words, *Strait is the Gate, and narrow is the Way that leadeth unto Life, and few there be that find it.* Matt. vii. 14.

‘ For your Encouragement, (*says our Author*) let me tell you, that  
‘ though the gate *be* strait, and the way narrow, yet we may any  
‘ of us enter in, if we please. Others have done it before us,  
‘ and why may not we follow them.

‘ The brightest saints in heaven were once men of like passions,  
‘ and

‘ and subject to the same infirmities with *us* : but they strove to  
 ‘ enter in, and were not disappointed of their hopes. And so may  
 ‘ you and I too, if it be not our own fault ; for God is as ready  
 ‘ and willing to assist *us* as he was *them*. He does not despise or re-  
 ‘ ject the meanest among us, but calls and invites us every one, saying,  
 ‘ *Come every one that thirsteth, come ye to the waters, even he that hath*  
 ‘ *no money ; come ye, buy and eat, buy wine and milk without money,*  
 ‘ *and without price.*

‘ After so gracious an invitation, it must be man’s own fault  
 ‘ if there are but few that enter in, since the wicked may turn  
 ‘ from his evil way if he pleases ; and he will find by degrees the  
 ‘ difficulty of doing it will wear away, and the hardest duty be-  
 ‘ come practicable and pleasant. — Let me hope therefore, that  
 ‘ we are now resolved with ourselves to be diligent in search-  
 ‘ ing the Scriptures, where we may learn the way to heaven so ex-  
 ‘ actly, as to be in no danger of ever losing it.

‘ We surely cannot grudge to be at these pains, for if the way  
 ‘ be narrow, yet it is not long ; if the gate be strait, yet it leads to  
 ‘ life ; and as we know the way, let us set about it. With this  
 ‘ exhortation I must conclude what I had to say, for we cannot  
 ‘ force you into this way, whether you will or no. All that we  
 ‘ can do is, to desire and press you to it, by shewing you how  
 ‘ miserable you will be if you neglect your duty, and how happy  
 ‘ if you do it. — And we hope God will give a blessing upon  
 ‘ these our endeavours, through Jesus Christ.

Upon the whole, Mr. *Multon* seems to have been an honest  
 well-meaning minister of the gospel ; and we think his discourses  
 may afford no unprofitable amusement in religious families (*if*  
*any such there be*) on a Sunday evening.

Art. 21. *A Sermon on the Decrease of the Christian Faith.*  
 By Joseph Greenhill, A. M. Rector of East Horsly and  
 East Clandon, in Surry. 4to. Pr. 1 s. Crowder and Wood-  
 gate.

If any of our readers are fond of the *verborum ambages*, or  
 delight in *a period of a mile*, we would recommend this dis-  
 course of Mr. *Greenhill*’s to their immediate perusal, and in the  
 mean time, shall present them with the following specimen :

‘ This must render Christians disposed to pay a due regard and  
 ‘ consideration to any event, which is apprehended to be a more  
 ‘ than ordinary display here on Earth of the divine and heavenly  
 ‘ knowledge of our Lord, lest otherwise uncautioned by his plain  
 ‘ and clear warnings, and foretelling the signs attending his days,  
 ‘ we should be appointed our portion with unbelievers.

‘ If we thro’ patience and comfort of the scriptures place our  
 ‘ hope in God, the God of hope will fill us with all joy and peace  
 ‘ in believing, that we may abound in hope thro’ the power of the  
 ‘ Holy Ghost, and by no sad times or circumstances of this world  
 ‘ be moved from the hope of the gospel, but at the worst of  
 ‘ times be a mutual help and comfort to one another, and be filled  
 ‘ with



‘with such knowledge as to see, that whatsoever things were written aforetime in holy scripture were written for our learning.’

Mr. Greenhill, we imagine, has good lungs that will carry him through the longest sentence; but woe be to those who are obliged to read after him.

Art. 22. *A Sermon preached at the Ordination of the Reverend Mr. William Porter, July 7, 1756, at Miles's Lane, London, by John Conder. Together with an Introductory Discourse, by Timothy Jollie. Mr. Porter's Confession of Faith. And an Exhortation to him, by Thomas Hall. 8vo. Pr. 1 s. Buckland.*

The reader will easily perceive from the title page, the pleasure or profit which he has to expect from this *pious* performance: after Mr. Timothy Jollie's introductory discourse follows Mr. Porter's confession of faith, from which we shall extract an article or two for the benefit of our readers, and leave them to peruse the rest whenever they shall find any inclination to it.

Art. IV. ‘I believe, that God from all eternity, according to the counsel of his own will, and for the exaltation of his glorious attributes, hath *fore-ordained* whatsoever comes to pass; yet so, that he is not the author of sin, nor is any violence offered to the will of the creature; and though God certainly knows whatsoever does, or can come to pass on all supposed conditions, yet we are not to conceive, that the purposes of his will depend upon his foreknowledge in these cases. “Being predestinated according to the purpose of him, who worketh all things after the counsel of his own will.”

Art. XI. ‘I believe, that our persons are not only guilty, but our natures *depraved*, and unclean through the fall; *that our hearts are deceitful above all things and desperately wicked; that our minds and consciences are defiled*; that we are spiritually dead in trespasses and sins, *having no hope, and without God in the world.*

Art. XII. ‘I believe, that God from all eternity, foreseeing man's rebellion against him, had thoughts of peace towards some of his apostate creatures; and therefore merely out of the riches of his sovereign grace and distinguishing love, and not from a foresight of any good in them, did *elect* a particular number to holiness here, and happiness hereafter. ‘According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ, before the world began.’

Art. XIX. ‘I believe, that those whom God has elected, he doth in his own due time *call* by his grace, out of a state of darkness into his marvellous light, and from the power of sin and satan to the living God; effectually drawing them to himself by his word and spirit; yet so as they come most freely, they being by this grace made truly willing in the day of his power.

“Whom

“ Whom he did predestinate them he also called, and whom he  
“ called, them he also justified.

Art. XX. ‘ Accordingly I believe, that those whom God effec-  
‘ tually calls, he *justifies* by the righteousness of Jesus Christ, they  
‘ being enabled by the influences of the Spirit, to trust in him,  
‘ and receive his righteousness by faith, which is hereupon im-  
‘ puted to them, so that their sins are pardoned, their persons are  
‘ accepted, they being freed from all the demands of the law  
‘ and justice: and all this, not for any thing wrought in them, or  
‘ done by them, but for Christ’s sake alone. ‘ Being justified  
“ freely by his grace, through the redemption that is in Christ.  
“ For he hath made him to be sin for us, who knew no sin,  
“ that we might be made the righteousness of God in him.’

XXIII. ‘ I believe, that those whom God calls and sanctifies  
‘ by his Spirit, shall never finally fall away from grace, but *per-  
‘ severe* to the end, and be eternally saved. “ For whom he  
“ justifies, them he also glorifies. Who are kept by the power of  
“ God, through faith to salvation, Receiving the end of your  
“ faith, the salvation of your souls.”

Art. 23. *Some important Cases of Conscience answered, at the  
Casuistical Exercise, on Wednesday Evenings, in Little  
St. Helen’s, Bishopsgate-Street, by S. Pike and S. Hayward.  
Vol. II. 8vo. Pr. 1s. 6d. Buckland.*

Where Mess. *Pike* and *Hayward* took their degrees in *Theology*,  
or who made them *Casuistical Professors*, we cannot pretend to de-  
termine: the questions however seem extremely well adapted to the  
persons who answer them; and are only fit for the dirty enthusiasts  
of *Little St. Helen’s*: viz.

‘ How may we distinguish the suggestions of *Satan* from the cor-  
‘ ruptions of our own hearts?

‘ How may a person know when he has the assistance of the  
‘ Spirit in prayer?

‘ How may we keep from spiritual pride after *special enlargements*  
‘ in duty?

‘ How may a Christian know that he grows in Grace? &c. &c.

The rest of the questions are of a piece with these: a very short  
extract from Mr. *Hayward*’s answer to the last, which we have in-  
serted, viz. *How may a Christian know that he grows in grace?*  
will be sufficient to give our readers an idea of this notable per-  
formance:

‘ Sometimes (*says Mr. Hayward*) growth in grace is more quick  
‘ and visible. God does great work in a little time. Some  
‘ Christians make great improvements, and come *soon* to a state  
‘ of manhood. They ripen apace for a better world, and make  
‘ great advances in divine life. When God is as *dew* to their souls,  
‘ they *revive as the corn, grow as the vine*, shoot forth their  
‘ branches, and make a green and flourishing appearance. ‘ When  
“ the sun of righteousness arises upon them with healing under his  
“ wings, they go forth, and grow up as calves of the stall.’ *Mal.*  
‘ iv. 2. As the sun in his return from the winter solstice by his  
‘ warmth nourishes frozen Nature, and makes it look green and  
‘ beautiful;



‘beautiful; so when the *sun of righteousness*, after some long time of withdrawment, comes to shine again upon the soul, he feels the warmth of his reviving beams, and finds a glorious and sudden alteration. He is then like *calves of the stall*, which are fitting for slaughter, and therefore makes much quicker improvements than those that are in the open field: The Christian, like them, grows fat, and makes very visible advances in holiness. When God fills the pool of ordinances with his heavenly rain, we are sensible of it, feel the refreshment, and go from strength to strength.’

We apprehend this specimen will abundantly satisfy the curiosity of our readers, and shall therefore conclude this article by subjoining to the cases of conscience the following question, which we submit to the solution of these two learned divines, *viz.*

Whether Mess. *Pike* and *Hayward* could not employ themselves much more rationally and usefully in some honest trade or profession, than in thus bewildering themselves and others in idle discussions, and fruitless lectures at *Little St. Helen's*?

- Art. 24. *The odious nature of Unfaithfulness in general, with some particular aggravations of its guilt, and preservatives from it. A Sermon preached at Stafford, August 22, 1756. at the Assizes held there by the Right Honourable the Lord Chief Baron Parker, and the Honourable Mr. Justice Clive, by Joseph Crewe, D. D. Rector of Muxon, Staffordshire. 4to. Pr. 6d. Whiston and White.*

The author in this sermon endeavours to shew the evil tendency of unfaithfulness; from the consideration, *first*, of its nature and effects in general; and, *secondly*, the aggravations of guilt, which it deriveth from some particular circumstances not uncommonly attending it. The discourse is well adapted to the occasion, and might, for aught we know, have its desired effect on the congregation during its delivery, which we apprehend is as much as any modern preacher can expect: it cannot however give much pleasure in the closet, on account of its stile, which from a visible affectation of purity is rendered extremely stiff and disagreeable. For instance:

‘By opposing (*says the Doctor*) the circulation of good offices, or wilfully failing in their reciprocal performance, it tendeth to destroy the cement of society: and out of the very foundation, on which hopes of the best services had, not unreasonably, been built, it causeth apprehensions of the worst to spring.’ Is not the last period remarkably awkward? And again a little further in the discourse:

‘When the plumage, as it were, of the most innoxious animal is assumed, for the sake of infusing the venom of the most noxious, without any, or with less, suspicion; what had been called a beneficent or friendly mind, loseth, at once, its nature and its name; and degenerateth into the meanness of infamous craft, and the

\* malignity of dangerous perfidy. Ill designs, professed, alarm our  
 \* caution, and put us upon our guard: and from the dishonour or  
 \* detriment, projected by an open enemy, security may successfully,  
 \* sometimes, be sought in retirement, or prudent methods of defence.  
 \* But, in walking or maintaining familiar intercourse with the un-  
 \* faithful, disguised under the mask of friends, we walk, as it were,  
 \* on fire, concealed under materials of harmless appearance: and,  
 \* whilst our steps had seemed to be safely taken, continually are we  
 \* endangered by the latent deceit.'

As this author doth, in our opinion, seem to labour under a  
 kind of tumour, or verbosity, which cannot but be painful to  
 himself as well as his readers, we would recommend to him as the  
*certa piacula*, a frequent perusal of the works of Addison, Sherlock,  
 and Middleton, which could not fail of reducing his *hydrops*, and  
 rendering his next performance less elaborate and prolix, as well as  
 much more correct and intelligible.

WE have received an angry letter from some zealous friend of  
 Dr. Patten, concerning our remarks on that gentleman's  
*Apology*: (see our *Review* N<sup>o</sup>. VIII, Art. 7.) the letter is sign'd  
 M. M. which, being interpreted, can only signify *mistaken man*.  
 The author hath there ventured to assert, that the CRITICAL RE-  
 VIEWERS have some *latent connections* to *swarp their integrity*, that  
 they can dispense with faults in one writer, which they never par-  
 don in another, and that the REVIEW is an holy office erected for  
 the heretical pravity of those misbelievers who differ from a particu-  
 lar set of men, patronised and protected by the authors of the REVIEW.  
 In answer to this and all other such charitable opinions of our per-  
 formance, we beg leave in justice to ourselves to assure M. M. or the  
*mistaken man*, that we are intirely guiltless of the crimes laid to our  
 charge; that to his friend, Dr. Patten, we are absolute strangers,  
 and as to his adversary the author of the *Remarks on the bishop of*  
*London's Discourses*, whom the letter-writer is so angry with us for  
 admiring, we do not so much as know his name; we have no pri-  
 vate connections, prejudice, or partiality in favour of or opposition  
 to any particular set of men. We only claim an equal privilege  
 with the rest of mankind of declaring our opinions, and shall always  
 submit them with the utmost deference to the judgment and deter-  
 mination of the public.

We are oblig'd to T. H. for the hints given us in his Letter, and  
 should have been glad if he had mention'd the pieces of poetry, &c.  
 omitted in our REVIEW, that we may give our remarks on them  
 the first opportunity.

The typographical errors pointed out to us by our obliging cor-  
 respondent A. M. shall be taken notice of in our errata: the advice  
 which he has given will be followed, and the uniformity which he  
 recommends, observ'd.

